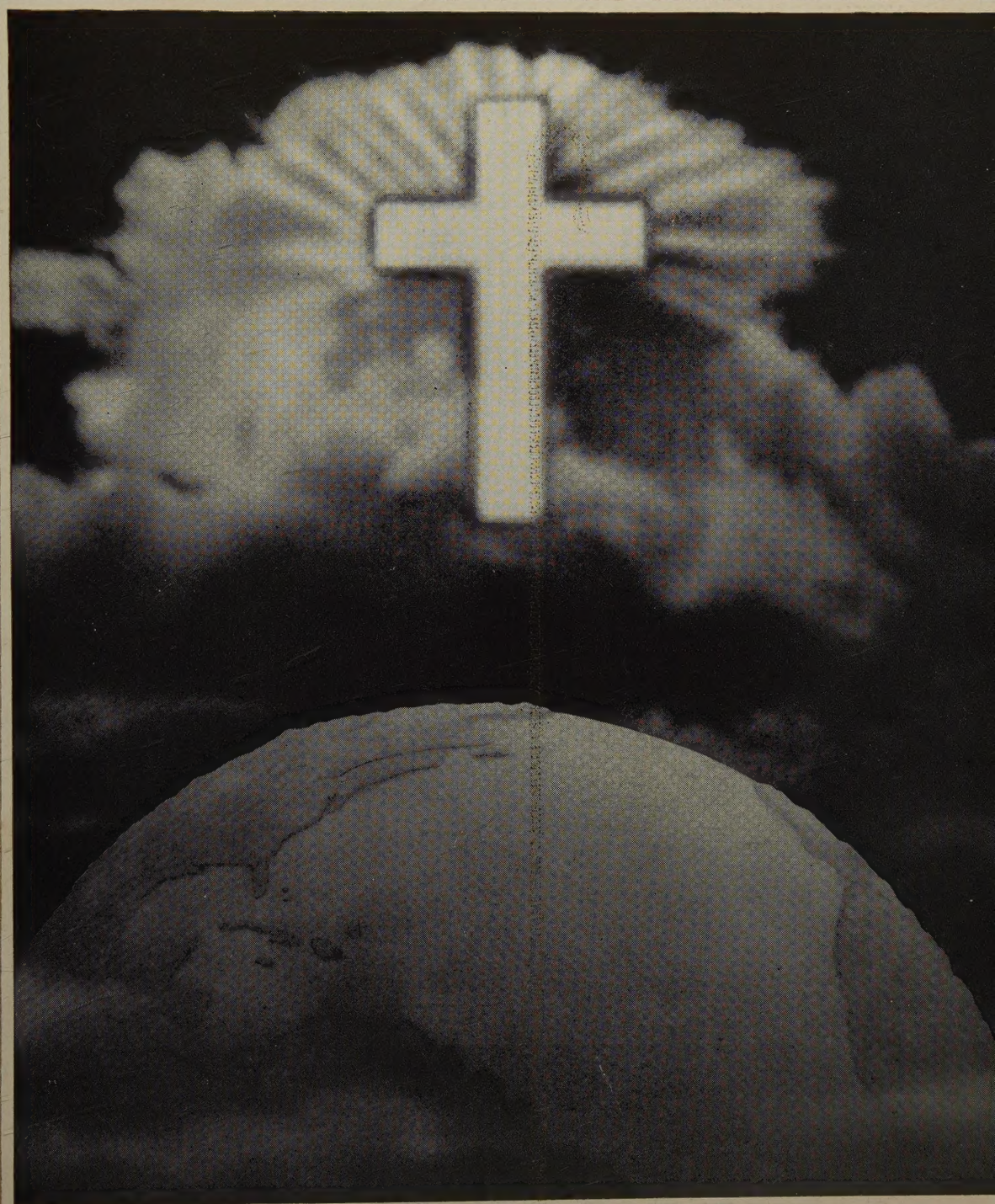
The Pastor

MARCH • NINETEEN FORTY FIVE



THIS IS THE VICTORY . . . EVEN OUR FAITH

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

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MARCH 1945 • VOLUME 8 • NUMBER 6

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NOTES ON APRIL ISSUE: Carroll A. Wise (see February issue) will contribute to the Homiletics Department, writing on "Preaching and Health." . . . Karl B. Justus (see page 4) will tell how a chaplain ministers to men in combat. . . . Charles Bollinger, Rochester, N. Y., will write on "Building a Preaching Program." . . . The First in a series of discussions on "Enriching the Worship Service in the Small Church" will appear in April. . . . Features on vacation Bible schools will appear in the section "From the Practical Parish." . . . The article on "Sunday School Is Not Enough" will illustrate a big objective of THE PASTOR: To give pastors opportunity to present some realistic studies on the live issues facing them in their work. . . .

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EDITORIAL

I believe in . . . the resurrection of the body, and the life everlasting.

EASTER, with its assurance and its sanity, is here again. Easter comes as our strongest reminder that ours is a triumphant faith, that the ultimate victory in life belongs to the One who went to his death on Calvary, that the final affirmation in our creed concerns the life everlasting.

Easter is a reality that comforts and heals, a reality that gives significance to our human struggle. How our world needs the Easter faith!

Consider the world-wide need for faith in "the life everlasting." In everyday living, the life everlasting is denied among us. The evidences of this denial are in every newspaper, for every newspaper reports the ways that human life is despised. Our world could sum up its attitudes like this: "There is no life beyond the grave. The only time that counts is now. There is no judgment, no heaven, no hell. There is no eternal order of justice which is outraged by man's oppressive treatment of man. Since man's soul does not persist beyond this life, it is proper that the cunning and the strong trample over the weak."

The matter is not stated this baldly, of course, but the denial of the life everlasting does underlie man's inhumanities. Denying the eternal, man loses his sense of the precious quality of life in the temporal. Motives are dark and thinking is warped; therefore man's perversities become logical. A low estimate of human life is rationalized. The use of fire and starvation and torture against one's enemy is all right, if one denies the life everlasting. War grinds people to pieces, but mankind does not repent for the sins that cause war. Indeed, another solution is advocated: "Wipe the whole nation off the map!" In the halls of government, a politician shouts, "In the name of Christian civilization, down with the Jews!"

Is *mankind* incurable? Is there no way to resolve the dark contradiction of good and evil in his soul?

The Easter faith declares that man can be cured. It says that Calvary was justified. God himself thought man was worth the price. The Easter faith is set against both romantic notions of man's "natural goodness" and equally unrealistic notions of man's "total depravity." The Easter faith asserts that man's motives can be changed, that he can learn to take life seriously, that his intelligence can be sanctified. The Easter faith proposes transformation of human nature. This is the message for Easter preaching.

It was, moreover, the message of those early disciples of Jesus. Under His influence, they were caught in the grip of purposes whose realization demanded that their lives persist beyond life. It was strange that when those disciples aligned themselves with the eternal purposes of Another World, they became the instruments for turning this world upside down. When through the power of Jesus' resurrection they became convinced of the life everlasting, their present life took on eternal significance. They wrought mightily in the battles of their age—and they were unafraid.

The world perishes for want of the Gospel of the resurrection. When we preach this gospel in another April, men will not care about our arguing it. Indeed, we cannot argue it. Arguing it would be like Toscanini holding up a world premiere to debate with his hearers that symphony music is a good thing.

No, we can only try to give expression to the reality of the Risen Christ among us. We can only point out some of the signs of His Victorious Presence—such as an empty tomb in a garden; or some discouraged disciples hearing His Great Commission amid the quiet of a spring evening; or some humble men and women who have been transformed by a divine transformation, and for whom eternal life has already begun.

Slants on the Secular

By RAY W. RAGSDALE

MORE people read the comic strips than we might imagine. During this war, the comics have been a subtle propaganda influence that has played its part in the making of the people's war mind. Whether or not this is the result of an organized effort, I do not know. At any rate, the comic-reading public has run down grotesque, buck-toothed "Japs" with Superman, has been duped by a French Collaborationist with Becky Groggins, has fought the Germans with Joe Palooka and the enemy in the South Pacific with Race Riley. In wartime, people actually get to thinking of "the enemy" in terms of the characterizations in the comics.

We might ask, however, if the seeds of race or national repugnance and hate thus sown can be easily rooted up when the days of peace return.

BACK in 1934 *Zions Herald* published an article of mine called "A Cigarette in Her Mouth." In the article, I undertook to show how, over a period of ten years, there had been a gradual development in cigarette advertising in which the American Girl was first associated with the cigarette in a very inconspicuous way, and then slowly but surely drawn more and more toward the center of attention until she held one of the "fags" between her fingers, and at last got it up to her mouth. My study of magazine ads by the tobacco companies over the period from 1922 to 1932 led me to the conclusion that American womanhood had skillfully been exploited.

It is interesting to note how conservative cigarette advertising is now. In certain women's magazines for the month of December, I found not a single tobacco advertisement! In other popular magazines, the ads had a most harmless appearance. Women were noticeably absent from the pictures extolling the virtues of some special brand of tobacco. It was a more common thing to find a farmer holding up a tobacco leaf looking at the sun through it! I wonder if the tobacco companies find themselves a bit embarrassed today in trying to supply both the servicemen and also the women who have become addicted by their clever advertising? The other day, I saw a billboard advertisement of a well known pipe tobacco in which a woman was a central figure. I found myself wondering if a new campaign of exploitation (due to the cigarette shortage) might be getting under way.

IN reviewing the late Wendell Willkie's book, *An American Program*, in *The Saturday Review of Literature* (Oct. 28, 1944), Senator Joseph H. Ball commented, "It is easy to be a liberal in the quiet seclusion of study or classroom, in the polite atmosphere of drawing rooms and salons, or in furthering some pet project where personal interest and liberal principles march together. It is not so easy to remain an honest liberal in the hurly-burly and rough give-and-take of active political life, working within a political party (either one) run for the most part by individuals to whom principles are a strictly secondary consideration, and subject to the cross-fire of huge and well-organized pressure groups."

Senator Ball is right. It is not easy to be a liberal and be in politics. And the late Mr. Willkie proved the truth of this statement. He was a political casualty of the first order, for he refused to compromise with those to whom "principles are a strictly secondary consideration." And yet, the last word is not with professional politicians to whom principles mean little or nothing. The liberal ideals of a dead Willkie were not placed in the grave with him! Great ideas do not die with the men who held them.

Sober judgment leads us to the conclusion that if American democracy is to survive as a citadel of freedom, truth, and justice, we must raise up more men who will enter politics and champion great ideals even at the risk of political (perhaps physical) death.

ONE gets the impression when looking over the lists of best selling books that the American people are doing some rather solid reading, which is an interesting thing in wartime. Of course, there is a great deal of "escape" literature being read, but the people who are buying the books, according to the book sellers, are reading such things as *Brave Men* by Ernie Pyle, *The Time for Decision* by Sumner Welles, *Yankee from Olympus* by Catherine Drinker Bowen, and *The World of Washington Irving* by Van Wyck Brooks. As for fiction, book buyers are reading *The Green Years* by A. J. Cronin, *Forever Amber* by Kathleen Winsor, *Green Dolphin Street* by Elizabeth Goudge, and *Earth and High Heaven* by Gwethalyn Graham.

THE recent headlines in the papers about the Roosevelt dog which "bumped" some service men on an airplane trip leads one to muse over the importance of headline news. The front page of every newspaper in the nation carries war headlines. If you were to judge the destiny-making value of events by the size of their headlines and the amount of newsprint, it could be concluded that the current battle is the most decisive thing that is happening today. One recalls, however, Dr. Fosdick's assertion that as far as history is concerned "babies have been more decisive than battles." The potential, creative, destiny-making power that resides in a baby Jesus or a baby Martin Luther or a baby John Wesley or a baby Abraham Lincoln staggers the imagination. Perhaps the most decisive thing that is happening today is being reported not on the front page of some metropolitan newspaper but in an inconspicuous corner on the inside page of a small town weekly under the caption, "Birth Announcements."

Another thing that always gets the headlines is a domestic tragedy in some prominent family. A socialite's latest divorce or a Hollywood actor's latest trip to Reno will be well illustrated and reported in great detail on page one. Meanwhile, if you will turn to the society column inside you may see that "Mr. and Mrs. John Logan celebrated their 50th wedding anniversary last Tuesday and received friends." The big story tells of the break up of the home while the mere item tells of a domestic triumph of 50 years!

During the election campaign last fall, political speeches were front page news. Bold headlines highlighted the accusations and claims made by political hopefuls. On the inside pages of Saturday issues, interested people could read the "Church News" and find out what various ministers would preach about on Sunday morning. There is nothing very sensational about church news, but one wonders which has wrought the greater changes in the lives of people—what has been said from political platforms or what has been spoken from church pulpits!

(Editor's Note: Ray W. Ragsdale, guest writer for "Slants on the Secular," is pastor of First Methodist Church, Fullerton, Calif.)

Slants on the Religious

By LEROY H. WALKER

THE gloom of Passion Week found its depth of darkness in a sealed tomb that rested in hopeless silence throughout the day. But our God was not defeated by a sealed tomb. "The darkness and the light are both alike" to Him. Out of that hopeless darkness came an Easter dawning.

Christian people cannot read the newspapers, or even the reports of the religious press, telling of bombed churches and evacuated missionaries, without feeling that the blackness of the sealed tomb is our heritage today. But as the military might of the Roman Empire was not sufficient to thwart the purposes of God, so the military activities of the world today will not suffice to thwart His plans.

Who knows but that the tragic scattering of our American boys in far-flung places may be the means of awakening us to the claims of missions? It may be that out of this darkness God may bring a dawning of His Good News in lands afar. The awakening which such a scattering abroad may bring could open tombs of ignorance to the light of knowledge; it could open tombs of hopeless illness to the light of healing; and it could open tombs of oppression and injustice to the light of Christian brotherhood and love.

IN *Papa was a Preacher*, Alyene Porter, Papa's younger daughter, has a vivid description of that tense moment when the appointments are being read. Both the pastors and their families are breathlessly awaiting the verdict of the cabinet. Will they be returned for another year, or will they be assigned to other fields?

A minister in a sister denomination was recently decrying what he felt was a drift toward regimentation and dictation from the top. He chafed under the necessity of promoting ready made, handed down programs "or else!"

In reading Miss Porter's excellent description of the conferences of her girlhood, and in hearing the lament of a brother pastor, we were glad to reflect that "the old order changeth" and that our church has moved in the opposite direction. The description of ministers and their families sitting on the edge of their seats and straining to catch their names is no longer a true picture.

THE Crusade for Christ is a case in point. The need of a war-weary world was felt in the "grass roots" of our denomination. The impulse to measure up to our responsibilities was given focus and implemented by the Council of Bishops and worked out and made official by the General Conference. The movement was further developed by the Committee of Two Hundred. The provisions and projects of the Crusade are being accepted and realized through the co-operation of millions of individuals. Few movements have been more eagerly supported and promoted by lay workers. The sense of "we" instead of "they" and of "our Crusade" instead of "The Bishops' Crusade" is keenly felt.

THE approach of the Western District of the Idaho Conference to the problem of isolated and neglected communities gained general recognition and attention when the "Circuit Rider" was invited to address the annual meeting of the Board of Missions and Church Extension at Buck Hill Falls, Pennsylvania. In 1941 the Rev. Leslie Bailey, an Elder with college and seminary training, was appointed to the "Rocky Mountain Circuit." (See THE PASTOR, December, 1943). The vaguely defined lines of his circuit comprised about thirty thousand square miles. In this vast empire of sage brush, isolated valleys, logging camps and mining communities not one organized church existed and no Protestant services of any kind were being offered.

Mr. Bailey established headquarters at Ontario, Ore., where his own family could have the advantages of good schools and churches, and began scouting the possibilities of his circuit. In the three years since, he has promoted work in twenty-six isolated communities of eastern Oregon and western Idaho. He now holds regular services each month in twenty such communities where he has organized church schools, women's societies, and even one week-day school of religion.

In other sections of our great land are isolated families and isolated communities which have no contact with organized religion except through the radio or the press. A great work among hardy, independent and intelligent people can be done by a trained pastor who comes in at least once each month to visit, counsel, pray, preach, baptize, and answer questions. Such a representative of religion can become, as Leslie Bailey has, the interpreter of current thought and current happenings to families in lonely places.

THE "Heifers for Relief" project of the Church of the Brethren is one that commends itself to dreamers of a better world who wish to find practical ways of making those dreams come true. Dan West, Brethren relief worker, was visiting a city in southern Spain. The Spanish Civil War had depleted food supplies. The best the relief committee could do would bring only temporary and inadequate relief to the children. The foods they most needed were milk and dairy products. The dairy herds had been reduced by war's harsh demands. There, to Dan West, came the thought that postwar relief plans should include the supplying of a family cow to any family which needed one and could care for one.

Then the Spanish War became a World War, and after the fall of France all Europe was blocaded. As the number of undernourished children increased at a terrifying rate, some people in America were attracted by the practicality of the "Heifers for Relief" project. Already an experimental shipment has been made to Puerto Rico and negotiations are under way for sending a shipment to Spain. Belgium is probably the next country to receive such a shipment.

Heifers of a good grade, free of disease, are donated to the Heifer Project Committee any time from birth to three months of age. If they can not be shipped until they have freshened, they are sold or leased and the proceeds used to forward the project.

Individuals promote this work in various ways. They may donate a calf, pay for a calf, feed or house one or more, or furnish the money to do so.

This significant movement is being forwarded both by individuals and by churches, youth societies, and men's clubs. Other denominations are also joining the Brethren in forwarding this enterprise. It is receiving favorable attention by the secular press and was even the subject of a poem in *The Saturday Evening Post.*

(Editor's Note: Leroy H. Walker is a member of the Circuit Staff and pastor of First Methodist Church, Nampa, Idaho.)

Religion in a World at W

By KARL B. JUSTUS

After twenty months duty in the South Pacific area, Methodist Chaplain Justus presents some impressions of religion at home and on the fighting fronts. He has participated in five major troop landings: Bougainville, Guam, Peleliu, Leyte, and Emiriau. At present he is attached to the District Chaplain's Office, Third Naval District, New York City.

HAVING recently returned from twenty months of duty in the Pacific, I have been asked numerous questions about religion on the battlefronts and on the chaplain's work with the men. Coupled with the facts that have come to me out there are impressions of the home front since I returned. It is, therefore, my purpose to try to convey some adequate thoughts on religion at home and on the battle fronts.

No other officer is quite as closely connected with both fronts as a chaplain. The chaplain holds a unique position in that he is one officer to whom all men have ready access. Not only is he their minister, priest or rabbi in the professional sense, but if he is on the job, he is mother and father, brother and sister, to the entire crew. Men come to his office or cabin with every kind of problem.

The men feel that the chaplain can help them with their problems when no one else can, and if he is able to do so, he has won lifelong friends. What is more important, he has given the men the impression that religion is the one thing that can support them in the time of crisis. Though the men may not be basically religious, the chaplain has won for the Church new friends.

I have frequently been asked since I returned, "Are men more religious because of their war experiences, or are they less religious?" I find that a difficult question to answer, because, like anything else, there are exceptions in both cases. However, I have drawn a conclusion which is entirely my own. I have not found that the extremities and tragedies of war have necessarily made men more religious. I realize that thousands of men have thought more seriously under combat conditions than they ever thought before in their lives.

I have been in the midst of combat on the sea and have experienced it on invasion beaches, and I know that from ship and shore, men have cried to God for help; when hell was breaking loose all about them, they have called upon God to spare their lives. I am willing to grant that there have been conversions in these extremities; for surely, if a man was ever sincere he would be sincere when praying for the safety of his own life. Yet from these same fox holes, in almost their next breath, men have taken God's name in vain and violently cursed the enemy. I made this statement recently in an address, and during the question period afterwards, I was asked by a man if I did not think that revealed a healthy condition. I flatly replied, "No." I do not mean to say that every time I heard a serviceman swear, I frowned upon him, tried to make him feel cheap and immediately sought to convert him on the spot. But I do mean that I am unable to see in my own mind any consistency between a prayer to God in one breath and vehement cursing in the next breath.

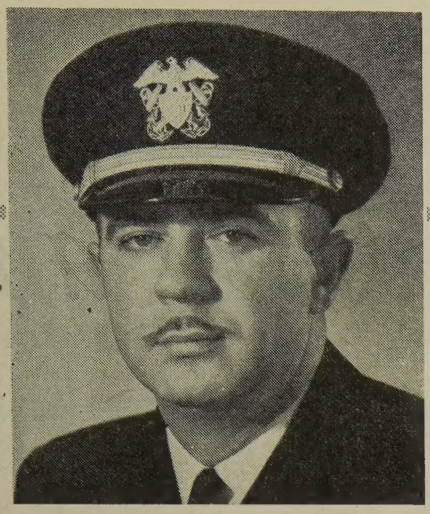
I have heard people say that they believe that there is a great up-surge of religion because of the war. I would state it differently by saying that we face a great opportunity for Christian awakening, but it has not yet happened. My experience has been that if our men come out of reasonably religious homes, they, in some measure at least, remain steadfast in the war zones; but if they come from homes which were foreign to Christian training, their lack of that training is still apparent. The latter being true, that means that many of us in the Church have failed.

This brings us to the next major thought; namely, we are lacking something on the home front. My next statement is what you would expect a minister to say; yet, in spite of that fact, I say that we have a great need for vital religion. By vital religion I mean the principles of Christ not simply talked about and supposedly believed in, but actually practiced in daily life. This applies not only to the home front, but to the world front, for the entire human race is in a sad state of being. Never in the annals of human history have we been in such chaos. Someone may say that these are the travail pains of a new order about to be born. Yet, as I read history, I am quickly able to discern that the world has had several of these periods of travail and the order which we seek, and which Christianity alone can bring to pass, still has not been realized.

The entire emphasis of our age has been on materialism. We have felt sufficient unto ourselves and generally divorced our practice, if not our thinking, from the Christian way. We have been the recipients of nearly twenty complete centuries of accumulated Christian teaching, and yet today the entire world is engaged in a barbaric war which has nearly torn the foundations of civilization from beneath our feet. Can we blame Hitler or Hirohito? We can, but if we are men of vision, we will quickly see that they are but the puppets of evil.

Now is the time for the Church to arise and meet the challenge of this hour as it has never risen before. There is but one true order that we ought to strive to bring to pass in this world, and that is the Kingdom of God. If we of the Church fail in doing our part to bring it to pass, who will do it?

There are many things going on in America today which people might not think of in connection with religion. To me, religion is life, and it touches every phase of man's living. In this time of supreme crisis, when men are being sacrificed for ideals which are Christian, there are many people on the home front who manifest a flippant, selfish attitude



Official U. S. Navy Photo

which is utterly unchristian. People say, "Don't tell me there's a war on. I know it," and yet many of them live in a manner which would not reveal the fact that they know it. I do not say that people should closet themselves twenty-four hours a day in prayer, nor do I believe that they should go about with long, morbid faces. Yet, if the seriousness of our situation was truly impressed upon their minds, they could not maintain some of the attitudes which are theirs.

Many people are so materially minded that they do not really care how long the war lasts because they are making more money than they have ever made. In the truest sense of the word, it is "blood money" when they take that attitude. The disgraceful record of wildcat strikes in 1944 ties in with the thought of materialism mentioned in the previous statement. I am utterly in sympathy with every honest laboring man, and it is his right to obtain every honest dollar that he can in providing a good living for his family. Yet, knowing the high rate of pay in defense industries, I cannot conceive of how men and women can, time after time, clamor loudly for more pay and walk out if they do not get it. "Mr. Striker, wouldn't you like to leave your high-paying job and trade places with the man in the fox hole who is getting $50 a month and his chow? Please note, Mr. Worker, that I did not say his 'room,' for many times for days on end he lives in a fox hole, sleeps in water up around his neck, is tormented by all kinds of insects, and is constantly under the danger of being killed when he drops off to sleep." In spite of the fact that the attitude of many workers has put a thorn in labor's flesh, the over-all picture is one which demands our admiration for the tremendous war effort which industry has put forth.

Maybe I am putting it a bit strongly. Yet, I feel that if some of these people who have been living on the fat of the land could take the place of the man on the battlefield, their attitude would be completely changed. What does all of this have to do with religion? Simply this: If we laid greater emphasis on making a life rather than making a living, the entire world would be more prosperous in every way.

We are all prayerfully looking forward to the day when the war will be over and our sons and husbands will return home. Many bureaus and administrations have been set up to help the returning service man. The Army and the Navy, in their demobilization centers, already have trained officers, including chaplains, to help the veterans readjust themselves to civil life. This readjustment is not going to be easy. The war has already been long. Men have lived for months on end, thousands of miles from home, many of them in forsaken places. They have experienced loneliness and heartache. Thousands of them have been shattered physically. Their entire life has been abnormal. Many of the things that come to them in the form of distress and trouble magnify themselves because of the very unnaturalness of the circumstances in which the men find themselves. Some of their lives have been wrecked by domestic troubles back home. Some few may be bitter because, thus far, this generation has not offered their young lives the things they could expect of a Christian civilization. All of this may make it necessary for them to make a complete readjustment to life. Their philosophy will have to be remolded.

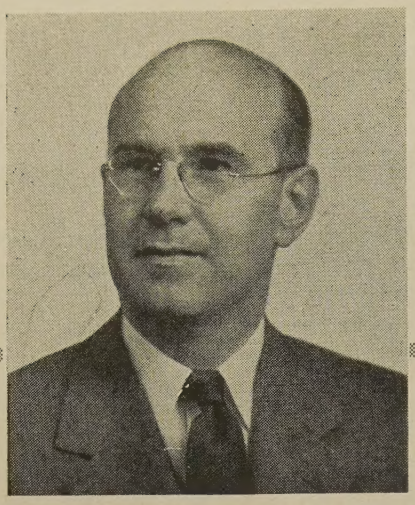
What institution on earth can be expected to do this except the Church? The problem is so great that I would hesitate at the present time even to try to suggest a program. Greater minds than mine in the Church are constantly working out plans to assist in this readjustment. It will take great tact and patience. There is a danger that we can "program and administrate the boys to death."

The first thing that we must realize is that we must permit them to relax utterly and try to be natural once again. Just like the true shepherd guides his sheep into the sheepfold after a day on rugged hillside pastures, so must we, as representatives of the Good Shepherd, make our returning men feel at home once more. I believe that the returning servicemen will form one of the mightiest blocs that this country has ever seen, and if their thinking is guided along right lines, they can be one of the mightiest influences for good that our nation has ever known. It is up to the Church to see that that thinking falls into Christian lines.

Finally, if we are going to have world brotherhood, there must be unity in practice. We have thought brotherhood, talked brotherhood, prayed for brotherhood, and now we are fighting for brotherhood; and yet in the very midst of fighting for it, there are still evidences that we are not successfully attaining it. Just as the Catholic, Protestant, and Jew have fought and died side by side, so must we work together.

I feel that the Church as an organization should have something to say in the shaping of world affairs. I am not pleading for a bringing together of the Church and the state, but I am saying that within the three great faiths there are men who have real statesmanship and they should have a voice in writing into the fabric of the peace the eternal principles of religion, which will make the peace real and lasting. It will be more difficult to write the peace than it has been to prosecute the war, and if we fail here, we have failed in all.

(*Editor's Note*: *Opinions expressed in the above article are the writer's own, and in no way represent the official Navy opinion, nor does* THE PASTOR *necessarily subscribe to all the views expressed*).



Christian Faith and

Christian faith knows that the perspective by which it sees the whole has been given in revelation, declares Dr. Ramsdell. The Incarnation, he believes, offers that perspective. In the April issue, Dr. Ramsdell, Methodist clergyman and professor in the School of Religion of Vanderbilt University, will discuss "Christian Faith and the Scientific Mind."

PHILOSOPHY has certainly known fair weather and foul within the Christian Church. Among the early Fathers, Justin Martyr, Clement of Alexandria, and Origen were all certain of its importance. The judgment of Clement is famous: "Thus philosophy was necessary to the Greeks for righteousness, until the coming of the Lord. And now it assists towards true religion as a kind of preparatory training for those who arrive at faith by way of demonstration." Likewise the great medieval theologians, Anselm, Abelard, Albert, and Aquinas, were even more explicit in their view that philosophy is a handmaiden of Christian faith.

In the modern period, such minds within the Christian tradition as Berkeley, Kant, and Schleiermacher have taken philosophical methods for granted. And in our own day, some of the most important thinkers within the contemporary Church have built heavily upon philosophical procedure—such men as the late Archbishop Temple, F. R. Tennant, A. C. Knudson, E. S. Brightman, H. F. Rall, N. Berdyaev, R. L. Calhoun, J. C. Bennett, and J. Maritain.

Over against this continuing interest in philosophy within the Christian Church has been the repeated rejection by other thinkers of everything philosophical. Tertullian called philosophy "the subject-matter of this world's wisdom" and the breeder of heresy. Augustine was increasingly distrustful of philosophic wisdom. At the threshold of the Protestant Reformation, Luther could speak of philosophy as the "devil's filth" because it "under[stood] naught of divine matters." Calvin repeatedly scorned the vanity of speculation and the attempt to penetrate the "essence of God." And in our own day Karl Barth dismisses every philosophical approach to religion as idolatry.

Why is it that such extremes of thought should have appeared within the Christian Church throughout its history? What has been the concern of the recurring apologies for philosophy? And what truth have the repudiators of rational investigation sought to conserve? Indeed, what is philosophy anyway? Now, it is possible to answer this last question in very simple terms. And it is important that we seek to answer it, for otherwise we cannot understand these perennial and paradoxical extremes within the Christian Church.

Let us begin with a very simple fact: the mind of man craves understanding. He needs to understand because, in the first place, he needs to survive. He must meet the problems of his environment. He must have food, shelter, protection from disease, defense against whatever may attack him. But he can consistently meet the problems of his environment only so far as he understands them. He must understand in order to live.

But man is more than a practical animal. He wants not only to live, but to live for something. He must find meaning in life. As at first he seeks to understand in order to control his environment, soon he seeks to control in order more deeply to understand it. But to understand his world, he needs to understand himself. He assumes that life is worth living, but if he is thoughtful at all, he must understand why. He must find meaning in his work, in his personal relations, in the things to which he is loyal, in his destiny, in his relation to Reality itself.

William James spoke of experience apart from thought as a "big blooming buzzing confusion." Man differs from other animals in this capacity to find order, meaning, unity, and direction in life. He can find universal meanings in particular facts and can control life in the light of these universal meanings. Such meanings become principles or ideals. Anyone who has any ideals or principles whatever has a philosophy of life. Anyone who consciously seeks to *understand* his experience has a philosophical interest.

The first concern of philosophy, therefore, is to *understand*—to see particular things in terms of their larger relations and meanings. When this philosophical interest is strong, it becomes the urge to grasp something of the meaning of life and of reality as a whole. No one who understands the nature of man at all can scold about this philosophical need of man's mind. Man has to understand, just so far as the energy of his mind and the limits of possible understanding permit. Man is made that way. There is no hope of solving his problems apart from understand-

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BY EDWARD THOMAS RAMSDELL

ing. And this is the important element of truth in every apology for philosophy within the Christian Church.

There is, however, another very important question. Not only must we understand what the philosophical interest is, but we must ask: Can man find the ultimate answer to his quest in his own power alone? Is man's wisdom sufficient unto itself? Can he, simply by his own quest, come to a true understanding of himself, of society, of nature, of God? Can he discover in his own power all that he needs to know for the redemption and fulfillment of life?

I

To this root question of the self-sufficiency of man's quest for understanding, the answer of ancient Greek philosophy, indeed of all secular philosophy, has been *yes*. Just as certainly, the answer of the Christian Community, from the very beginning, has been, *no*. The early Christians preached the Gospel of the Incarnate Word of God with the confidence that with it a new perspective had been given to man, a perspective which transcends his own seeking, one which comes boldly toward his quest, meets it, illuminates it, cleanses it, heals it, and fulfills it. From the profoundest Christian point of view, there is no question of disparaging the philosophical interest of man, but of asking whether that interest has been illuminated and disciplined by Christian faith.

Does this mean that no truth can be discovered apart from the vantage point of Christian faith? Manifestly not. Nothing is more obvious than that much important truth has been discovered outside the Christian faith. Socrates saw that the beginning of wisdom is the recognition of one's ignorance and that the objectivity of moral values is proved by the possibility of distinguishing, in experience, between the good soul and the evil. Plato saw the primacy of Good and the importance of the soul as an initiator of motion. Aristotle understood that nature can be described at once in terms of mechanism and of purpose. Plotinus recognized the paradoxical unity of change and identity in the soul. Among modern minds standing outside the Christian tradition, Marx grasped the basic importance of the economic factor in history; Freud found solid ground for viewing human motivation as largely non-rational and for representing sex as of persuasive influence in the total life of man; and Einstein has discovered the relativity of space and time of physical theory.

No, it is quite clear that one does not have to be a Christian to discover significant truth. What is not so commonly understood is that no single truth, however important, is ever seen in its true significance apart from some ultimately unifying prespective. Indeed, any single truth, taken by itself, is always partial. It is an abstraction from reality as a whole. Often enough, such partial truths are represented as having a final and inclusive kind of significance. It is a common tendency of the human mind to exaggerate single aspects of the whole. We come to a new insight and regard it alone as important. But such hyperbole means oversimplification and is, therefore, a distortion of the truth. It makes a balanced view impossible. The romanticist exalts feeling; the narrow empiricist finds nothing important but sense-experience; the narrow rationalist is concerned with nothing except logical consistency; the Marxian can see only the "economic man"; and the Freudian finds universal significance in sex.

No, one does not have to be a Christian to discover important truths, but no one can truly understand any particular truth apart from a perspective which unifies all particular truths. It is not any particular truth which makes us free, but rather the inclusive Truth by which all particular truths are seen at once in their partiality and inter-relatedness. The only truth which can liberate the mind is the Truth which comprehensively integrates all partial truths. It is universal, inclusive, organic, eternal. In its light every particular insight assumes its proper place.

Such Truth, conceived as a unifying perspective, is the aim at once of metaphysics (i.e., the philosophy of the ultimate real) and of Christian faith at its profoundest reaches. The difference between secular philosophy and Christian faith is that the former assumes that the unaided mind of man can formulate such an ultimately unifying perspective, whereas Christian faith knows that the perspective by which it sees the whole has been given in revelation.

II

The appeal to *coherence* as a criterion of truth should blind no one to the primary importance of a unifying perspective. One cannot simply add particular facts and thereby understand them. There must be something to bind the particulars together, to exhibit them in their inter-relatedness. No interpretation can be coherent except with reference to some basic intuition or center of illumination. For the idealist, mind is the most significant fact of experience and, as such, becomes his unifying perspec-

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tive. For the naturalist, the controlling intuition is the reality of natural process. As such, these basic insights become the focal centers of these respective philosophies.

The unifying insight which distinguishes Christian faith is the Truth revealed in the Incarnation. Christian faith is the faith that the Word of God, incarnate in Jesus Christ, is the most significant fact in our total experience. Here is the basic datum for the Christian mind. It is the focal center of all our thinking. This is not to affirm that the primary concern of Christian faith is understanding. That concern has always been and always will be the redemption of the souls of men. But the redemptive experience is inseparable from illumination. The Christian finds the integration of all truths and all insights in the Truth of the Incarnation.

III

It is the very fact that the Christian mind can find in the Incarnation the focal center of all meaning and all knowledge that testifies to the genuinely philosophical dimension of the Christian faith. This is not to suggest that the process of putting our faith in Christ is a merely rational process. He who finds the redeeming and illuminating Word of God at work in his life knows that although he has indeed quested, he has also been given. And it is that gift of God which is supremely significant.

It is true, nevertheless, that we bring to our faith all of the inferences and insights to which we have previously come. The faith which finally comes to us, by God's grace, is one which not only catches up all that has pointed toward it in our previous experience but corrects it and puts it in proper perspective. If we have been previously certain of the significance of consciousness, of the ultimateness of the moral law, of the reality of purpose within the universe, these certainties find their rightful place within the whole of Christian faith.

The Christian mind, therefore, can take any contribution to knowledge and understanding that comes from any source. His concern is simply that that contribution be seen in relation to the ultimately unifying perspective of his faith. This is not to say that the Christian faith guarantees a philosophical interest. Nor does it carry with it, automatically, any philosophical competence. Nor is it necessary that it should. A person may find all the meaning which he craves, or all that he is capable of comprehending, in the experience of personal redemption. It is enough that he has found the gift of God's grace. Not unless his mind is trained to see facts in their larger relatedness will he understand the larger implications of his Christian faith. Nor ought he to scold because other minds are interested in those larger reaches of meaning.

The functions of science and philosophy are important. God's Truth does not displace them; rather it gives us the key by which they are seen in their ultimate meaning. In the light of the Divine Word, we grasp at once the limitations of scientific and philosophical procedure and the nature of their positive functions. Christian faith, therefore, does not negate the philosophical and scientific interests of man; rather it undergirds and illuminates them.

Just how, we may ask, does Christian faith provide such unifying perspective? How can it catch up and illuminate all partial truths of human experience? Very briefly, may we suggest first that it is the Incarnation which integrates and illuminates all other Christian doctrines. Through it the doctrines of creation, original sin, atonement, grace, kingdom of God, and immortality become an organic whole. In the second place, by this organic body of Truth, and with particular reference to the doctrines of creation and original sin, we can plumb the depths of human experience as is possible from no other perspective.

IV

In the light of Christian faith, man is understood for what he is: not simple goodness nor simple rationality nor simple anything else, but as a paradoxical complex of contradictory tendencies. That paradox becomes intelligible in terms of God's creation and of man's self-love. As a creature of God, he is potentially capable of goodness; but in making himself the object of his freedom, he destroys the divine image within him. We can truly understand man, therefore, only as we see that he combines creativity and destructiveness; goodness and evil; spirit and organism; the eternal and the temporal; determinism and freedom. The potentiality of man is realized only as he is redeemed from himself and God is seen at once as his Creator and the Goal of his life. The unity which man finds in self-love is only apparent; it is fragmentary, shallow, and unstable. God alone can be the object of an ultimately comprehensive integration.

These same doctrines illuminate the social process. The destructiveness of the human will pervades the whole of society. All men are involved in it; first because we are by nature egocentric, and second, because we inherit the self-sufficient and rebellious spirit of those who have lived before us. There is solidarity in evil. No man can sin unto himself alone. The

disintegration of sin affects not only the sinner but reaches to those who live about him and to those who follow after him. Evil breeds evil. Its influence is pervasive and demonic. The Kingdom of Darkness is a kingdom in fact. Just as certainly the Kingdom of God symbolizes the solidarity of the good. The goodness that is born of God is creative. It binds men together and reproduces itself. Its concern is with the whole of God's family.

V

History, too, exhibits its meaning in the light of the Christian perspective. It is the struggle of man with himself: the forces of self-love pitted against the forces seeking to comprehend and realize the Will of God. But victory is conditioned by the cross. It invariably comes out of suffering and tragedy.

And nature is seen by the Christian as the process of God's creative activity. Its uniformities are describable in terms of law. We can predict its occurrences—this, indeed, is the essence of scientific knowledge and control. But everywhere nature serves the purposes of God. It is the instrument of his providence. The suffering which roots in natural causes is distinguished from the suffering which roots in man's sin and is the inevitable cost of freedom within uniformity. The cross reveals the heart of God even as it offers us the means of victory.

Thus, all too briefly for the purposes of real understanding, is suggested something of the unifying significance of the Christian perspective. There remains one more question of particular importance for any consideration of Christian faith and the philosophical mind: If the Incarnation provides, indeed, the ultimately unifying perspective, why have there been so many divergent interpretations within Christian thought?

The first thing to be said in connection with divergences of interpretation within Christian thought is this: such divergences, in themselves, no more invalidate the unifying perspective to which they are relative than divergences within any other body of interpretation invalidate their respective focal center. Naturalism is not suspect simply because there are wide differences among naturalistic philosophies, nor is idealism to be repudiated on the grounds that there are divergent forms of idealism.

The value of any unifying perspective must be judged, not, indeed, without reference to the differing interpretations which are relative to it, but by the inherent Truth with which it impresses the particular mind that is confronted by it. All particular interpretations are relative to the insights which control them. The crucial question is: Can we, in spite of all divergences, trust the Mind of Christ as a more ultimate focal center than "organism" or "nature" or "mind"? A Christian philosophy is possible just so far as we understand the integrative significance of the Truth of the Incarnation.

The second thing to be said about divergences of interpretation within Christian thought is that they point to the need of the Christian philosophic mind. It is a persistent tendency of the mind of man to oversimplify. We see the tendency illustrated in the kind of scientist who represents his scientific description as the whole truth. We see it in the kind of philosopher who wants to reduce the complexity of human experience to some single aspect. And we see it in the Christian who fastens on one particular element of biblical Truth and treats is as the whole of the Gospel, or who assumes that his own particular type of Christian experience must be the norm for everyone else. Such a tendency in Christian interpretation is as atomistic and abstractive as the same sort of thing in science and philosophy. Indeed, it is tragically divisive. It is the root of Protestant denominationalism.

VI

The Roman Catholic Church has an initial advantage at this point; it can suppress divergent interpretations. Protestantism, on the other hand, has the greater advantage of intellectual freedom and creativity, if, by the grace of God, we can be wise enough to use it. The Truth of the Incarnation is inclusive, organic, eternal. If we are wise, we will recognize the inevitability of varying emphases and interpretations as Christians seek to grasp the full meaning of the Truth which has been given to them. We will acknowledge the inevitability of relativity in our understanding. The Incarnation offers us a universal perspective, but no man's understanding of it will ever be absolute. We shall understand it more fully as we seek to relate all of the varying insights of Christian experience to it. Christian Truth is an organic whole; we do violence to it by insisting upon any one aspect as alone significant. The New Testament is a book of One Gospel: the Gospel of the Son of God. Its varying emphases could find their place within the Canon only because the Christian Church recognized the organic character of the full body of Christian Truth.

We must find the profoundest satisfaction of our philosophical interest in the Truth which God has revealed to us and we must never cease to be concerned with the wholeness of that Truth and its relevance to the whole of life.

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By R. P. MARSHALL

We must get away from our professional concept of the ministry, believes R. P. Marshall, pastor at Brooksville, Fla. Pastor Marshall here discusses the minister as one who has been "called"—not merely as a preacher, nor a parish visitor, nor as a business manager, but as a steward and priest of the mysteries of God.

THE Apostle Paul used a significant phrase when, in writing to the Corinthians concerning the ministry, he said, *Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.* He was referring to himself and to his fellow-laborer, Apollos, whom the Corinthians had set up as rivals, much to their own dismay. It may not have been the first time, and it certainly was not the last, that a Christian congregation obeyed a very unchristian impulse to compare preachers, but Paul devoted much time and space to an effort to correct this abuse, and reminded his friends that it was not he or Apollos who was responsible for the ongoing of the Kingdom: it was God who gave the increase.

Protestantism has often overlooked the position of the Christian pastor as not only a prophet but also a priest. The term is repugnant to us; long years of criticism of the Roman Catholic hierarchy have tended to fit us out with prejudices which operate in a mental vacuum. Just as some people let their race prejudice blind them to the good points of those of another color, so do we let our predisposition against all things Roman extend not only to "backward" collars, but to terminology as well.

Nevertheless, as stewards of the mysteries of God, we are priests who are given the task of dispensing grace to our congregation from the storehouse of God's Church.

What was a steward? He was a manager, a foreman, an overseer; and yet he was more than that. He possessed the keys to his master's treasure; he paid the laborers; he managed his affairs so as to increase his master's fortune. Too often we have accepted the latter interpretation to the exclusion of the former. We have been busy about the business of running a church; we have added to its physical assets; we have raised money for its perpetuation. Often it seems that the greatest recommendation a minister can receive from his superiors is for them to say that he raised a lot of money or built a church building.

I

Our fathers laid much stress upon the "calling" of a minister, meaning by that his calling of God. Preachers were expected to be sure of their divine credentials. This was a reaction against the loose interpretation prevalent in the state churches, and went back farther than even the Reformation, for there is nothing more certain than that primitive Christianity looked upon the ministry as a calling and not as a profession. Paul accepted his life duty gladly, but in the background of his mind was the feeling that he could not do otherwise. The man who enters the ministry without a conviction that it is the only course open to him is in danger of becoming professional in outlook.

But there are many whose calling was not of God. Some were called by a friend, a relative. Some were persuaded that "preaching" was an outlet for their special talent. Others saw in it the chance for preferment and advantage.

Truly, the ministry can become a sinecure. It is easy, especially in those denominations which depend upon episcopal supervision, for a mediocre individual to achieve some sort of security for life. He is always sure of a job, as long as he keeps out of trouble. He may not be a success as a pastor, he may not be able to preach, but the bishop and his cabinet will see that he is provided for. If he has children ready for college, that fact will be brought up at conference time, and he may be assigned to a college church, not because he knows anything about dealing with students, but because he needs the job.

In the denominations which depend upon a more democratic, yet possibly less apostolic, method of securing a minister, the "preacher" is on his mettle. He must produce something, if no more than excitement. It is for this reason that nearly all of the more sensational preachers are found in certain denominations which stress the right of the congregation to

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choose their own minister. Here are found the most consistent advertisers of sensational subjects, and those who seem to delight in attacking the opinions of other groups. Controversy always creates interest. Thus, while the ministers of the independent tradition tend to be more active, they also tend to become less and less interested in the quieter phases of ministerial work.

Many, especially in a church such as ours, have found the pastorate only a stepping stone to ecclesiastical preferment. Their eyes are upon the "connectional jobs," or perhaps the bishopric. Needless to say, their work as pastors suffers.

Those who are truly called of God to the work of the ministry are filled with a deep sense of their own unworthiness. They are not found boasting that they could have done better in another calling. They know full well that they could not have taken up another "profession," that their call to do God's work was so strong that they could not be happy or successful at any other task.

II

As stewards of the mysteries of God, all ministers are pastors, preachers, and priests. In these days they are called upon to be also administrators of a complicated business, but that must not take first place in their thinking and training. Too often our theological schools have emphasized parish administration even above homiletics which once received prime consideration. Where once the minister was trained to become an attractive preacher, he now strives to be able to "put his church on the map." New courses in publicity and fund raising are being added by many seminaries. But few Protestant schools of theology are placing much emphasis upon pastoral work.

The minister is, first of all, a pastor, or shepherd of the sheep. If he fails in this task, he fails in all. Even large congregations are no index to the quality of his ministry. He may draw crowds by sensational means, but such crowds will be attracted to other and more sensational speakers. The man who majors in crowds will find himself tied to a treadmill of his own devising. But the pastor does not attach too much importance to the counting of noses. When attendance is good, he rejoices; when it is poor, he goes out into the homes of his people and seeks to bring the gospel to them there.

In these days of conflicting interests, those who have been trained to consider church-going from the standpoint of self-interest will make their attendance depend upon their moods. Gone are the days when the weekly meeting of the church was the only contact with friends and neighbors, and listening to a sermon the only excitement. We cannot compete with the movies and radio for interest. Millions are weary of talk, and few are willing to make the effort to come to church at eleven o'clock on Sunday morning, if preaching is the only inducement.

The pastor who goes into the homes of his people and makes himself the ambassador of Christ to the community will be doing the work of a pastor, no matter what his statistics may show.

Of late there has come a new feature of pastoral work—counseling. The minister sits in his study and waits for the people to come to him with their troubles. Some do, but by far the greatest number of these callers are "repeaters," neurotics who never seem to improve, but always enjoy telling their stories to a willing listener. Much good is done in this way by the exceptional man, one who is trained in psychology and counseling, but much harm can be done by those who, with only a smattering of knowledge, set themselves up to diagnose the troubles of the mentally unstable and emotionally upset.

There is one valid objection to this ideal of pastoral visitation. It cannot be carried out in many places. Our congregations are too big. One very successful pastor states that, in a church of 2,000 members, he makes the rounds once each year, spending only ten minutes at each place. He is to be congratulated upon his energy —only ten minutes at a home will, in a year, add up to a sizeable amount of visiting. But one questions the lasting benefit of such a program. It is the best that can be done under the circumstances, but it is not to be classed as ideal pastoral work.

Only in the small church can the pastor really function. Here he may become acquainted with each member of the family, as he can spend enough time to become a real part of the group. Ten minute calls will not satisfy the congregation in a small town or rural community. It is better to announce that one will visit only the sick and shut-ins, and to give them plenty of time, than to try to make whirlwind calls upon every family and succeed only in irritating them by your own inner restlessness.

The attitude of contempt toward visitation is common among preachers. How often have we heard in ministers' meetings the complaint that

so much time is wasted in futile calling. Perhaps it is wasted for the one who considers it a waste. But the man who approaches his calling list with a prayer for guidance and leaves a home with a feeling of satisfaction will not waste his time.

So much has been written about the task of preaching that it is almost futile to try to say a new word. It has all been said before, and well said. New books appear every year which essay to help the minister in this, which some think is his first duty. It is true that a minister is a preacher, and that the Word of God goes out by means of preaching, but the formal sermon is often the least effective type of preaching the Gospel. Jesus never used it. Paul was a great preacher, but sometimes a very dull one, if we are to accept the story about the young man who fell from the window after several hours of apostolic oratory. No one ever sits in windows nowadays to hear the preacher, but it would be dangerous to trust to such precarious support during many of the sermons we deliver. A cushioned pew is more to the liking of the modern listener, and he avails himself of the privilege of sleep in comfortable surroundings. But ministers must learn that sleeping saints are an indication of drowsy preaching, and they would do well to remember the old saying that few sinners are saved after the first thirty minutes.

Sermons, of course, are not intended to be perfect jewels of literary art? However they may be written, they will not, except in rare instances, be delivered in perfect form. One great preacher, whose congregations included the educated as well as the ignorant, wrote out his sermon in full, using the crystal-clear style that distinguished his published works, and then, just before preaching, he would take the manuscript and pencil in "asides," "ahem's," and a few colloquialisms. The delivered message differed little from the one which went to the papers, but often listeners could hardly remember the connection between what they heard and what they later read.

Those who preach extempore will find that the occasion takes care of the style. A friend of mine who preaches in all sections of the country has a seemingly inexhaustible sermon barrel. They never sound exactly alike, yet out of the hundreds preached each year, only about a dozen form the basis, and all the others are spur-of-the-moment adaptations of the old themes.

Perhaps the greatest compliment which the layman pays to a preacher is contained in the words, "He preaches short sermons." We preachers are inclined to sniff at those words, but why not face the facts? If people want short sermons, if they will not sit through long ones, why not fall in line? There is nothing sacrosanct about the time limit—on either end. Some short sermons are very long, for time is not so important as interest; and some long sermons seem very short. It might be well for us to practice preparing sermons which can be read in manuscript form in not over fifteen minutes, or even ten. If the sermon strikes fire in the heart of the preacher during delivery it may lengthen somewhat, but the prepared terminus is a grand aid to quitting.

Last of all, the minister is a priest. He holds the key to the mysteries of God, says Paul, and it is his task to dispense the gospel, the good news of salvation. This good news comes not alone in the spoken or written word. The Roman Catholic Church and the Eastern Church have placed little emphasis upon preaching. They have made of the Mass a form of teaching and a means of grace. It is true that they have lost much by neglecting the ethical teaching which naturally grows out of pulpit ministration. Originally, this was taken care of by the teaching in the parochial schools ad in the home. Here in the United States, where many Catholics do not go to church schools, the Church has found that preaching is necessary, and more and more stress is being placed upon the sermon.

A Catholic priest came to me one day and asked for material on preaching. "I know so little about it," he said, "and I realize that my people need instruction that only I can give them."

While the Catholics are turning more and more toward the Protestant

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idea of a preaching ministry, we Protestants are making a corresponding shift toward a modified emphasis upon the priestly function of the ministry.

Each time we celebrate Holy Communion we are acting as priests. Each time we commend a departed soul unto God in the burial service we are priests. Baptism and confirmation are also priestly functions. This idea of a priestly act stems from the assumption that there is a power committed to the minister by ordination which sets him apart from laymen for the work of the ministry. A layman can preach as effectively as a clergyman, sometimes more so. He can visit in the homes, and he can run the big business that is called a modern church. There is, however, one thing which he cannot do, and that is to act as a priest of God.

The prevalent minimizing of the priesthood is a reaction against the medieval attitude which put into the hands of the Church the power of life and death, and made the priest an intermediary between God and man, without whose ministrations men could not be saved. Protestantism, for the most part, rejects this assumption. A man may be saved without the help of a minister; he may go through life without the benefits of the Holy Sacraments; but this does not mean that God has not given to his ministers more than ordinary powers in the ceremony of ordination.

One Methodist minister shudders every time he remembers his ordination as an elder. It was at the close of a highly diverting address on the trials of an itinerant preacher, and he was called to the front of the church while the congregation was still chuckling over the speaker's last joke. To this day he cannot remember how he was made a minister, and sometimes he wonders if it really happened. Nevertheless, however carelessly they are administered, the

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vows taken by a candidate for ordination are solemn vows, and the imposition of hands is in line with apostolic tradition. We believe that a man so ordained is set apart for the work of the ministry in a sense differing from that in which his lay brother is inducted into his position as steward or church school superintendent.

III

What are the mysteries? Some would say, "There are no mysteries. A man is examined, found acceptable, and is inducted into office in a ceremony that seems a little out of place in these modern days. He is thereby guaranteed a job as a Methodist preacher, which job consists of preaching the best sermons that he can, calling on the sick and old, raising the benevolences, and building new church buildings. If he is a pusher, he will get along. If he isn't, no one will hear of him outside his own parish. It's all a matter of human nature. There are no mysteries."

But Paul said there were. Peter believed that there were. St. Augustine who had fought a desperate battle against his call to the ministry, believed it. Martin Luther, who disputed many of the doctrines of the Church, never for one moment doubted it. John Wesley was so sure of it that he imperiled the success of his life work rather than to risk invalidating the orders of his assistants. When he, at last, became convinced by necessity, rather than by logic, that there were only two orders in the ministry, he still believed that ordination was so important that he forbade those who were not ordained to administer the sacraments.

There is a growing sentiment in The Methodist Church which calls for a lowering of the standards in order to permit unordained men to administer the sacraments. It is based solely upon the argument of expediency. To accept this view would be to cut from under us the entire episcopal idea. If ordination accomplishes nothing, means nothing, then let us do away with the meaningless ceremony. It is so much mummery, if there is no power behind it.

But there is power. By ordination we are made more than preachers, more than parish visitors, more than business managers. We are stewards of the mysteries of God, priests in the Church of Jesus Christ. We are more than Methodists, more than Episcopalians. We are members of the Church Universal, ministers of the Gospel, dispensers of Grace.

We Methodists have suffered because of the curious blending of sect, or society and Church. We make more of the ceremony of admitting members on trial and in full connection than we do of ordination. The reason is obvious. John Wesley did not plan for an ordained priesthood when he formulated his rules for preachers. He saw only the lay preachers who must be guided in their training. When, later, he provided for ordination, the Revolutionary War cut off communication with the young church and, as a consequence, it was left to work out its own Discipline under the guidance of that most un-ecclesiastical bishop, Francis Asbury, who knew little of orders or church matters, but saw only the task of converting a continent. He almost succeeded in his major aim, but left a legacy of confusion in the organization of the Methodist Episcopal Church.

Now, as a matter of expediency again, we have omitted the time-honored word *Episcopal* from our name. Will we eventually omit also the idea of the episcopacy? More and more have our bishops become administrators; they cannot help themselves. More and more have we become cogs in a highly organized machine, and some who lament this development are inclined to criticize the whole idea of the episcopacy. Let us do away with bishops, they say.

I believe rather that The Methodist Church needs to lay more emphasis upon bishops, but to make of them real bishops and not mere general superintendents. Let them give their time to the traditional work of bishops, or overseers, and take from them the drudgery of promoting special programs and of raising money. Let there be enough bishops to give every conference its own. Take from him, perhaps, the power of life and death, and give to him the augmented power of dispensing the Word of Life and encouraging the Church by letting him have enough time to travel throughout his diocese and preach in every church, baptizing the children, and confirming the candidates for full membership.

Methodism stands at the cross roads. It will either become more episcopal or more congregational. If it becomes the latter, it will have to scrap its heritage of churchly tradition, and go all the way toward Independency. It will have to accept a new interpretation of the Church which, as things go, is not very old and not very well tried. For fifteen hundred years the Church was unequivocally Episcopal. It believed in a priesthood and in bishops. Only as the Reformation became entangled with speculation and rationalism did men seek through the authority of a Book to overthrow the authority of the Church which was before the Book.

Independency is a new thing in the history of the church, only a few hundred years old. And its capacity for splitting into warring sects has largely nullified its power in other lines.

Like the Anglican Church, our mother, Methodism stands in an intermediate position between Catholicism and Protestantism. We are both Catholic and Protestant in our doctrines; we have brought into our discipline the best points of each. We give to our lay people a place that Catholicism denies them; we give to our ministers (in theory, at least) a position that is to some degree, both apostolic and Catholic.

As stewards of the mysteries of God, we cannot give way to the trend that minimizes the sacred calling and places it upon a level with the unordained status of the laity. We may not be better men, but we are consecrated men, ordained men, pastors, preachers, and priests of God.

Meditations: The Cross

The Green Hill Far Away

By Leslie D. Weatherhead

ONE OF THE most astonishing things in the world is that even uncivilized people who have never heard the story of the Cross before seem to catch its message and meaning, without any theological understanding at all. A native in Bechuanaland, on hearing the story of the Cross, was deeply moved and said, "Jesus, away from there. This is my place." And in 1840 Bishop Selwyn, who was a missionary among the cannibal Maoris of New Zealand, wrote:

> I am in the midst of a sinful people, who have been accustomed to sin uncontrolled from their youth. If I speak to a native on murder, infanticide, cannibalism, and adultery, they laugh in my face, and tell me I may think these acts are bad, but they are very good for a native, and they cannot conceive any harm in them. But on the contrary when I tell them that these and other sins brought the Son of God, the Great Creator of the universe, from his eternal glory to this world, to be incarnate and to be made a curse and to die—then they open their eyes and ears and mouths, and wish to hear more, and presently they acknowledge themselves sinners, and say they will leave off their sins.

I leave the facts with you. You must make your own response. But I have yet to learn of any story movingly told of any martyr in the long and glorious history of the saints when that reaction has been registered. The story underlines a sentence I wrote earlier, that the substitution theory includes a truth which we cannot let go.

Swing now to the opposite end of the social scale. The scene is the Queen's Hall, London. A cultured audience has gathered to listen to a concert. Here you have not the uncivilized savage possessing little of culture or education. You have the West End of London rolling up in expensive motor cars and stepping from them dressed in evening dress. One of the items on the program is a song by a young girl whose name is unknown. She is making her first appearance before the critical musical public of London. She sings, with perfect voice and that artless grace which is the height of art, a song which she has practiced many hours with her distinguished tutor. At the end of the song the applause is deafening and continued, and both tutor and audience demand that she shall sing again. Once again she sings the same song.

But it is a long time since the audience has heard anything so fresh and understanding and altogether captivating. It is imperative that she should sing yet again. Hurriedly she and her tutor confer together. She has arranged to sing only this one song. The tutor was not ready to risk more. She was to have this one chance only. "What else have you got?" he asks. From her music case she takes out a song and says very simply, "I should like to sing this to them." She goes on to the platform. The noise and tumult and cheering subside. In perfect stillness she begins:

There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.

She sings it to Gounod's glorious setting. The effect is electrical. It is a long time since many of those who listen have heard any religious message, and a very long time indeed since they have heard the message of the Cross. The beautiful voice goes on:

We may not know, we cannot tell,
What pains he had to bear;
But we believe it was for us
He hung and suffered there.

The silence becomes almost tangible. The tension is almost more than people can bear, and still the voice goes on:

He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by his precious blood.

No chocolate boxes are passed during that song. No whispered comments of the singer's ability are exchanged. That night, in the Queen's Hall, the singer is forgotten by many, in a song which carries them away on its wings to a lonely hill outside a city, where a Man whose great loyalty and love nothing could break—a Man who was all that God could pour of himself into a human personality—hung in anguish on a cross of shame.

There was no other good enough
To pay the price of sin,
He only could unlock the gate
Of heaven, and let us in.

There are not many dry eyes. Women weep openly, unable to restrain their tears. Men grip the seat in front of them, their knuckles white with the intensity of their grip, their faces strained by the depth of their emotion. The singer seems almost unconscious of the audience. She is singing a song so precious to her own heart that she is not singing to please the audience. She has forgotten it is there. She is bearing out through Gounod's music the adoration of her own heart for the crucified Lord. So to those final and wonderful notes the young voice travels on:

O dearly, dearly has he loved,
And we must love him, too,
And trust in his redeeming blood,
And try his works to do.

The soloist forgets to bow. Certainly the audience notices no omission. There is no applause—only a great silence.

and the Resurrection

So in Africa, so in London, so with the outcaste, so with the educated and civilized, so with men in olden days, so with modern men and women who are willing to be quiet and to consider, his words are true, and they are true only of him: "I, if I be lifted up from the earth, will drew all men unto myself." And when, bound to his Cross, he is lifted up before men's eyes, by some strange power which defies analysis, dying he brings them life; bound he brings them liberty; suffering he redeems them from the greatest anguish the soul can know, the agony of hopeless despair; and everlastingly loving he challenges them, and claims them, and will never let them go until he makes them his forever.

—From *A Plain Man Looks at the Cross,*
Leslie D. Weatherhead. Abingdon-Cokesbury Press.

Cross Threads of the Web of Life

By F. W. Dillistone

STRANGE STORIES have been told from time to time of a cross appearing in the sky or printing itself upon the hands of a man. At such a time as this, however, there is no need to look for heavenly phenomena or to marvel at earthly stigmata; the whole range of human existence seems to lie under the shadow of the cross, and in whichever direction we turn we seem to find a situation in some way reminiscent of Calvary. . . .

Almost instinctively we feel that this phrase [the cross threads of the web of life] gives an apt description of life as we know it. Life is not just a straight and unbroken thread, stretching from birth to death without tangles or cross patterns. On the contrary, we may examine life where we will and find conflicts and contrasts and even contradictions; no metaphor taken from smooth, one-way, unimpeded motion will serve. But how appropriate is the metaphor of the cross threads! If there is truth in the claim of the Time Spirit in Goethe's Faust:

Thus on the roaring loom of time I ply,
And weave for God the garment thou seest
Him by,

still more is it true that God is using the same loom to weave for man the pattern of his life here upon earth. A Scottish hymn writer has expressed this thought in her familiar lines:

With mercy and with judgment
My web of time He wove,

but we might add to the threads of mercy and judgment those of joy and sorrow, of light and darkness, of exaltation and disappointment, of calm and anxiety, of success and failure, of hope and despair. "The Cross Threads of the Web of Life" is a phrase which can be tested by human experience and shown to be a true representation of reality.

But while the phrase provides an apt and telling metaphor of man's life as it actually is, there is something else about it which makes a subtle appeal to our minds. The very mention of the word "cross" in connection with the human scene brings up subconscious memories and associations which make us feel instinctively that the use of the word is right. In some curious way a cross has become a part of the very warp and woof of human existence. Often the texture of life has seemed disordered and confused, but gradually a pattern has revealed itself, and it has been the pattern of a cross. And once this pattern has been seen, a strange peace has descended upon the soul: if the mark of the cross is there, all must be well. For as we look into the mists of the past, one dim shape at least can be discerned. It is the shape of a cross. And somehow we know that that cross was the gateway to richer and fuller life. If, then, in existence as we know it, a cross is still to be seen—*sursum corda.* That cross also shall be the prelude to resurrection life.

I

Having, then, accepted this phrase as apt, in general, to portray human existence, we may go a step farther and claim that there are certain periods of history when it becomes peculiarly applicable to the human situation. Probably at no time is this more the case than in a time of war. There are, indeed, even in times of outward peace, the inward conflicts and struggles which demand consideration and, if possible, interpretation. But in wartime this demand becomes insistent. The conflict is more intense, the contradictions more glaring, the smoke of confusion hangs more darkly over all the scene. Where, then, is the metaphor which can adequately encompass life at such a time? What words can begin to represent the tragedy of human existence as it is then revealed?

It is a remarkable fact that in the midst of the new intensity men seem to turn, without any self-conscious intent, to those images and metaphors which in Christian history have been inseparably connected with the cross. Terms such as redemption, sacrifice, salvation again become current coin. Even the war, which at first sight appears utterly gruesome and horrible, is seen at the second glance to have something of the mark of the cross upon it. Nobility is seen over against brutality, innocent suffering over against stark injustice, self-sacrifice over against callousness. Thus, upon the web of life, even in time of war the cross threads appear, and actually the pattern stands out more vividly than in the quiet days of peace. Men begin to talk in terms of a cross, to think in terms of a cross, to become, if I may use the expression, almost cross-conscious.

—From *The Significance of the Cross,* by F. W. Dillistone, published by the Westminster Press.

Meditations: The Cross and the Resurrection

Death Could Not Hold Him . . .

By George A. Buttrick

THE FACTS CONCERNING JESUS are that he lived and died and rose again. He lived—as no competent student denies. He died. Nobody need doubt that fact. It is reflected in the utter despair of his disciples. "We trusted this had been he who should have redeemed Israel" . . . but he was not what they had hoped. Such was their mood. Their Messiah, their King, had ended not on a throne but (irony of ironies) on a cross. They remained, the bedraggled survivors of a broken cause. Oh, well, they would know better than to trust the next dreamer. "I go a-fishing," said Peter. Back to the old tasks, sadder but wiser men! Jesus died. Then what happened? Suddenly this same Peter is facing the foes of Jesus with reckless courage. . . .

What had happened? We must concentrate on the primary and central fact. The rolling away of a stone is not primary. The manner in which the tomb was robbed of its corpse is not the primary fact. The problem of the resurrection appearances of Jesus is perplexing and important, but not primary. This is a primary fact: As it might have been on Good Friday the disciples of Jesus were downcast in tragic loss, and as it might have been on Easter Sunday they were thrilling with victory. Why did these cowering men suddenly rise from their bemoanings and with light on their faces fairly spring on the world with the message of a Living Saviour for whom they were willing to suffer any persecution?

Delusion, suggests somebody, Oh, no! Figs do not grow on thistles, and the fervor that quickened a dead world did not grow on the stalk of a delusion. . . . Mighty events demand a commensurate cause. There is only one commensurate cause and Peter proclaimed it: Whom God hath raised up, having loosed the bonds of death, for it was not possible that death could hold him. . . .

The other day a lecturer in Russia attacked Christianity as an obsolete faith, a capitalistic product whose nullity was easy to prove. He was so satisfied with his arrangement that he granted permission to anyone in the audience to comment upon it on condition that none should speak for more than five minutes. A shy and awkward young priest came forward, turned to the audience and said two words of the salutation which is exchanged by all on Easter night: "Christ is risen." As one man the great audience rose and replied—as is the beautiful custom of reply to that salutation—"Verily he is risen!" All the skeptic argument was swept away. How did they know "He is risen"? Because a Book says so? Nay, rather because the immortality in our conscience, heart and sense of God came to light in him. He is immortality. It was not possible that death could hold him!

—From *A Treasury of Great Sermons*, selected by Daniel A Poling. Used by permission of Greenberg Publishers.

The Melody of the World

By Newell Dwight Hillis

THE POETS HAVE HOPED for a meeting place of the dead. The lovers have cried out for the beloved one. The parents have sobbed, "Is death a door into another room? Or a fall into a black hole in the ground?" Then Jesus stood at the gate of the sepulchre, and His Message concerned the life immortal. What others talked about, He saw. His forehead grazed the stars, He looked over the top of the hill, named man's horizon, and saw afar off the sweet fields of living green in the land of pure delight. He plucked the fear out of men's souls as the husbandman plucks the tare out of the wheat, as the physician plucks the foul growth out of the fair body, and restores it to full health. He taught men that dying was home-going; that heaven was the Father's house, and that nothing could ever injure God's children, either here or there, either before death or after death. The sweetest music that ever fell over heaven's battlements are the words, "In my Father's house are many mansions." "Let not your heart be troubled, neither let it be afraid." And not until men prefer fog banks to wheat harvests, the will-o'-the-wisp light to the guiding star; not until they prefer candles flickering into the socket, to the summer-making sun, will they prefer these tawdry little superstitions before that Divine Teacher, whose music is sphere-music, and whose voice is the melody of the world.

—From *The World's Great Sermons*, ed. by S. E. Frost, Jr. Used by permission of Harper & Brothers.

Redemption and the Vacant Tomb

By Norman Paul Babcock

"*WHY ARE WE* still concerning ourselves with Jesus of Nazareth?"

Jesus was born in obscurity and died on an "accursed tree." His age had Plato and Aristotle to their comfort and counsel. Socrates "was all glorious within." Others have invented "plans of redemption." From time to time false Christs have arisen to plague and baffle. But it is His birthday that we celebrate the world around; His death that reconciles; His life that inspires; His idealism that has become humanity's goal; His claims that are our confidence. Why?

It is the Resurrection that assures the immortality of His influence.

—If, after His death Christ had gone directly home to the Father, without first returning to and remaining with the disciples, the world could never have been quite sure of either His sanity or His integrity. The unbelievers would have held high carnival; His followers would have sadly said, "We trusted that it had been He which should have redeemed Israel; but, was our Friend He that should come? Or are we to look for another?" It was His reappearance, and the fact of the vacant tomb that spread consternation among the enemy but shed the light of faith, joy, victory, and hope in the hearts of His friends.

Between the Resurrection and the Ascension Christ conducted a forty-day conference concerning the establishment and development of the Kingdom. And His leadership continues constant throughout the centuries; for He never did go "off" or "back" or "up" but "out." A cloud simply received Him out of *their sight*. And, until in God's own time each of us sees Him "face to face," we can sense His presence, know His will, feel His spirit, and follow His guidance.

your right to say it

LIKES RAMSDELL

A. E. Tuck • *Pipestone, Minn.*

Dr. Ramsdell's article in the December issue is worth a year's subscription.

You have made a wonderful beginning with The Pastor.

CLERICAL CLOTHES

Edward Laird Mills • *Alameda, Calif.*

The plausible arguments of W. G. Montgomery on "Ministerial Professionalism" ("Your Right to Say It") in the January issue of The Pastor have been disproved by events. For the past half a century Protestant ministers have been discarding clerical clothes and manners until in this luncheon-club age they look and act like lawyers, teachers and prosperous retail merchants. During the same period their influence on private conduct and public life has been steadily declining. It does not compare favorably with that exercised by the bewhiskered parsons of 1900 in their Prince Albert coats and white ties.

The two groups of clerics who do exercise more influence now than formerly —Roman Catholic priests and Lutheran pastors—both cling to clerical garb and manners. Persons in search of spiritual guidance and help instinctively turn to them rather than to the brethren who do not look the part. That is natural. The minister is a separated man and it is only proper that that fact should be registered in his outward appearance. Clothes do not make the man but there is a certain interaction between garments and grace. The preacher who dresses like a businessman will come eventually to feel like one.

Should a rural pastor wear overalls? Does the devout tiller of the soil go to church to hear a good farmer or a good preacher?

METHODISM AND RADIO

William H. Morford • *Flint, Mich.*

I read with great interest Charles M. Crowe's story in the December issue of The Pastor entitled "Radio and the Church's Task." I certainly agree with Mr. Crowe's analysis of the problem.

I have been studying this problem for eight years. It has been a long hard struggle to arouse The Methodist Church to its responsibility in the use of radio.

However, at this time we have the Quiz Class program on the air, and the Methodist Radio Parish has an application with the Federal Communications Commission for a radio station which we plan to build in Flint. It has been partly financed by the Board of Home Missions consequent to legislation at the recent General Conference.

Station ownership has the following advantages: by the sale of time the station will be self-supporting; enough time will be available to extend the scope of the programs for all age-groups, for all cultural levels, and for various church interests and enterprises; and various types of programs can be used—forum, quiz, amateur, sermons, music, discussions, interviews, etc.

It is our hope that we can do well enough financially to set up a rather extensive program production department, with the right kind of talent and writers for the various types of programs and with various musical instruments and artists.

Although radio men are not anxious for the church to enter the radio field in this way, we expect that the FCC will look with favor upon our proposal and that we will have our license early in the summer.

In addition to the station plans, we have two programs on the air. The Quiz Class is broadcast over two stations, WFDF in Flint and WJLB in Detroit. I also have a weekly newscast entitled "What's Happening in Michigan Methodism." The Quiz Class program is transcribed from a different church each Sunday evening.

All of the time for these programs is purchased. They are financed primarily by memberships in the Methodist Radio Parish. These memberships cost one dollar a month. Although projects and institutions of a former day seem to have priority upon Methodist money, Methodism is beginning to feel the need to enter the radio field.

We have learned much in the last few years. Radio listeners are mostly average persons, and thus evangelism over the radio needs some of the aspects of the secular program. Our conviction is that radio is the best way to reach the people who do not go to church. It is also the most economical way.

I do not think that Methodism can do an adequate radio job for less than one dollar per year from each of its members. In other words, it would take about $7,000,000 a year to give Methodism a place in radio equal with her standing as a denomination.

KEEP UP THE GOOD WORK

B. B. Shake • *Ft. Wayne, Ind.*

. . . I never got more for my money. You have done an excellent job in creating this new journal for the minister's workshop. No finer professional magazine comes to my desk. Keep up the good work . . .

FOR BETTER HOME TRAINING

R. S. Cunningham • *Columbia, Mo.*

I enjoy the articles published in The Pastor. However, I offer a friendly criticism on the article "Shall the Church Cast Stones?" (January issue) and I do not blame the preacher for not signing his real name. We all know that there is plenty of such doings in the Church *and* out—but the weak spots are in home training. Unless there is an improvement in the homes for teaching the young people, this country will go down morally. There is too much human religion and too little of God. Children are turned loose to find fun and entertainment at picture shows and "teen towns."

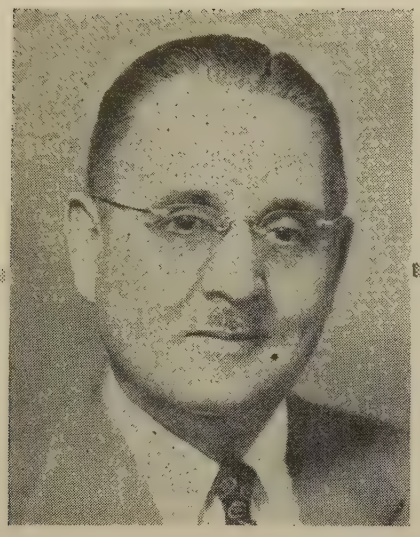
Ministerial ethics required that the writer of "Shall the Church Cast Stones?" not sign the article.—Editor.

LIKES THE OLD SIZE BETTER

Bruce D. Jones • *Dumont, Iowa*

I wish you had left your magazine the size it was before you changed. As Methodists we get the idea that just because we have used a style for two years that it is no good. Your other magazine was the right size to fit into the pocket. Why give us such a big thing that we have to have an extra space in the study to keep it? If this magazine is to serve the purpose intended, for goodness sake arrange to have the size you formerly used.

I am including the subscription price, but still am not satisfied with the size. If you make a magazine easy to handle, it will be carried and read from cover to cover. Make a big magazine and it won't be read as consistently or as thoroughly.



Our Militant

The Cross and the heroism it demands is the theme of this sermon by the pastor of London Heights Methodist Church, Kansas City, Kan. This discussion is one in a series which he delivered in his church in preparation for the Crusade for Christ.

GENUINE Christianity is always a crusading, militant religion. Wesley said, "I am not afraid that the people called Methodists should ever cease to exist. But I am afraid lest they should only exist as a dead sect, having the form of religion without the power." Wesley was afraid Methodists would lose their crusading spirit.

I don't know of a more touching book in all the Bible than Paul's second letter to Timothy. Here is this old crusader for Christ behind bars in a Roman prison. He is about to the end of his row—the guillotine is being sharpened outside his cell window. He writes this intensely personal letter to his spiritual son, Timothy. No doubt tears had welled up in his eyes as the memory of their days spent together, their experiences that bound them together with ties of deep affection, flooded his mind and heart. It is like a father writing to a son bequeathing him his business, the deepest interests of his life.

In committting his work to Timothy, Paul sketches for him the kind of a leader he would like for him to be. Paul the old crusader for the Gospel, convinced that his crusading days are over, appeals to Timothy to see to it that the campaigning shall not cease. *Suffer hardship, do the work of an evangelist, fulfill thy duties as a minister. For . . . the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith.* I have been a good crusader for Christ.

In another letter he is writing not to one person, but to a large church, the church at Ephesus. He is saying to that church that in order to be a true church of Jesus Christ it must be a crusading church: *Be strong in the Lord, and in the strength of His might. Put on the whole armor of God. Gird your loins with truth, put on the breast plate of righteousness, shoe your feet with the preparation of the gospel of peace, take the shield of faith, and take the helmet of salvation and the sword of the spirit, which is the word of God and pray at all times in the spirit.* Be a crusading church—that is what the Evangelist is writing. And that letter, while written to the Ephesian Church first, is a letter to all Christian churches today.

Ten blustery centuries had gone by since Paul wrote those letters, one from prison, the other while in chains. The church had grown into the most powerful single institution in the western world. The Turks had overrun Jerusalem and all of Palestine. They desecrated holy places where the Savior had labored. They would have wiped out every vestige of Christianity—even the Holy Sepulchre—had it not been for the revenue they reaped from Christian pilgrims to the Holy City.

One of the pilgrims by the name of Peter the Hermit became so incensed over the sacrilegious way the Turks treated the sacred places and the pilgrims that he came back to Europe and preached everywhere to crowds in the open air against their murdering, robbing, and beating of the pilgrims and desecrating the shrines in the Holy Land. His preaching produced the most extraordinary enthusiasm among his listeners against these atrocities. When the feeling was at white-heat, Urban II, the pope, called a council and in it they decided to crusade against the Turks.

From all parts of Europe, millions responded to the summons of the pope to engage in the holy war. Welshmen, Scotchmen, Danes, Norwegians, Frenchmen, Germans, Italians were among those who marched on Palestine. Every one that enlisted in this holy cause wore as a badge the sign of the cross. Under the banner of the cross these men risked their all.

As we view the Crusades nearly a thousand years later, there are two convictions that come upon us: first, that using the sword and Christ's way of life are irreconcilable, that "the crusader wading in human blood to kneel at the tomb of Jesus" is absurd; second, that the Medieval Church understood men's capacities for noble and self-forgetful devotion. It "called upon laymen for maximum devotion [to a great cause] and got maximum devotion!" As THE PASTOR has said: "The church too long has been insulting its laymen by giving them small, easy tasks. The Christian Church must learn again how to call out and direct the crusading energies of men." As evidenced by the staggering world war of today, "the human soul was made for heroism!" Millions are living disciplined

Faith— A Sermon on the Crusade for Christ

By HARRY O. RITTER

lives dedicated to the noble task of bringing freedom to the world. Some of these millions are living in fox holes, plowing through mud, experiencing bitter cold or unbearable heat in an inferno of bursting bombs, machine guns, and heavy artillery fire; others are flying in temperatures of 50 to 60 degrees below zero.

Most of us are made of that same stuff. There is need for the Church to invite men and women to the banners of a crusading faith—a crusading *for Christ.*

And like the crusaders of the Middle Ages who wore as a badge the sign of the Cross, the crusaders of this hour must bear that same sign, not only upon their outward apparel but deeply engraved upon their hearts and minds and wills. The Cross is at the very center of our religion. Jesus said, *He who loves his father or mother more than me is not worthy of me; He who loves his son or daughter more than me is not worthy of me; He who will not take up his cross and follow after me is not worthy of me.*

You no doubt have heard of the incident of the little Hindu boy who was dedicated to the god Ram. At the dedication, as the custom was, they branded upon his forehead the image of a ram's foot. Wherever he would go people knew he belonged to "Ram," a Hindu god. By and by his parents were converted to Christianity. The ram's foot upon their son's forehead became a sign of disgrace to them. Just before the boy's baptism the parents went to the native Christian minister and counseled with him as to what could be done. As a result of the conference, they decided to brand over the ram's foot the emblem of Christianity, the Cross. This must be the way of every real crusader—the Cross must supersede every other loyalty. A real crusader must give all or nothing to Christ; he can't divide his loyalty; he can't worship God and mammon. Like the crusaders of the first century, like those of the middle ages, crusaders for Christ must be willing to lose their lives if need be for him for whom they crusade.

What will a crusader for Christ do? He will crusade for the things for which Christ crusaded:

First, that God is our Heavenly Father, who loves us more than our minds can comprehend, and that we must return that love in the highest measure possible: *"Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, and with thy whole mind.*

Second, that as children of God, each person is of infinite worth and must be treated as such by every other person. *Thou shalt love thy neighbor as thyself.*

Third, that the ultimate goal of these two relationships is the family of God, living in harmony and peace, which means doing the will of the Father and establishing the kingdom of God on earth: *Thy kingdom come, Thy will be done on earth.*

These are indeed the values for which we shall crusade these four years.

And we believe that the Crusade will mean the giving of relief to human suffering and reconstructing devastated areas. The $25,000,000 which the church asks must be more than an offering, it must be a march to Calvary with Christ. We must see more than the hands of starving people held out to us, we must see the nail pierced hands of Christ. I am told that in giving his impressions of England to C. F. Andrews, the Saint of India, a Hindu student at Oxford said, "There is one thing I cannot understand: why men and women go out from England to the ends of the earth to serve and sacrifice for those who have no claim upon them." Andrew's simple answer was, "The only thing I could say was that it was the love of Christ constraining them." That and that alone must be our supreme motivation.

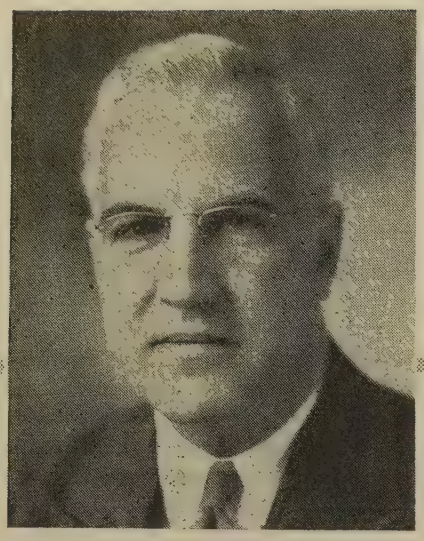
The Crusade will mean also putting Christ at the center of international life, the continuing of "The Crusade for a New World Order." War is the background against which this Crusade is being thrown, and the "Crusade for a New World Order" is Methodism's inadequate attempt to pay the debt to the flower of our Nation—the young men who are giving their all. It is the bare minimum we can do.

And the Crusade will mean sharing Christ with every soul on earth—that all men may love Him and know Him. We must have compassion if we would win people to Christ. We must identify ourselves with them. We must love them into the fold of Christ. Winning men and women and youth to Christ is the church's primary responsibility.

The Crusade will mean persuading men to accept His Lordship over every area of life, to become real stewards of God. Stewardship is not something added on to the Christian life—stewardship is the Christian life. It is the acknowledging that God is owner of all we are and have, that an accounting must be made to Him as to how we have used our lives, our possessions, our time, our talents.

Finally, the Crusade will mean bringing under Christian teaching at least 2,000,000 more children, young people, and adults in our church schools.

For what are we crusading? We are crusading to bring Christ to all of life, and all of life to Christ. And it will require *the whole armor of God.*



The Soul Goes

An Easter Sermon

By ORMAL LEROY MILLER

The pastor of First Methodist Church, Topeka, Kan., writes of the Easter Triumph--and the strange capacity of Spirit to prevail over all the physical forces of earth

THE message that is heralded across the world on Easter Day is the thrilling declaration that God has the last word. He writes the final chapter of every story. Repeatedly men forget this, believing that they themselves have written "finis" and closed the record. Again and again the subsequent course of events rebukes this premature judgment: we discover that God is not through—He has a sequel to our unfinished narrative.

The events of Holy Week dramatically illustrate this fact. The triumphant procession on Palm Sunday suggested the high standing which Jesus had achieved in the regard of his fellowmen. The following day he boldly challenged the corrupt officials who were degrading the Temple area by their commercialism. In spite of a gathering storm of opposition from those who were enjoying the fruits of their corrupt practices, he preached with vigor and fearlessness throughout Jerusalem. With Thursday came the quiet fellowship of the Last Supper, to be followed so rapidly by the agony of Gethsemane and the tragedy of Good Friday.

In swift succession there was a farcical trial, with a hysterical crowd spurred on to shout: "Crucify Him!" —then a painful march to the execution ground on Calvary; three crosses rose on that stormy hilltop; and in the late afternoon it was all finished as the body of Jesus was hurriedly placed in Joseph's tomb. It seemed obvious that Jesus had been defeated decisively, as organized physical powers took charge to settle once and for all the troublesome problem caused by his disturbing teachings.

Jerusalem that night and on the quiet Sabbath that followed undoubtedly accepted the finality of death as marking the last episode of this brief but brilliant career. Surely it seemed to many to be a regrettable tragedy—but it was one more bit of evidence that it doesn't pay to challenge the authority of a ruthless dictator and his party. Love and righteousness are fine qualities, but they are pretty flimsy resources in a hard-boiled world.

I

For the little band of disciples the disappointment was especially keen. Their beautiful dream had collapsed completely, and there now remained nothing for them but to return to their old tasks. It was best to remain in hiding for a few days until the excitement quieted down somewhat; there were also the last rites for the dead which must be performed as soon as the Sabbath with its rigid restrictions had passed.

How electrifying must have been the news of Easter morning, when there came a swift, dramatic reversal as God took charge! In His great love He had sent His own Son to reveal the truth to mankind, to make plain those aspects of life that are enduringly significant. The message of Jesus had been simple and clearcut. *God is a Spirit,* He had said. And then He had declared that this same Spirit dwells within man, establishing a bond of kinship between man and God. The spiritual qualities of life are therefore supremely important, for they are eternal, a part of God Himself. He had taught His disciples again and again to see first the Kingdom of God, to place the spiritual phase of life in first place, assured that all physical needs would follow as a matter of course.

Jesus had lived in human flesh on the basis of these spiritual truths which he preached. It was a matter of major concern to know whether God would support Him and vindicate His teachings. Could the evil purposes and deeds of a few cynical, selfish men thwart God, and nullify His truth? The answer to that question was found in the Garden of the Resurrection in those triumphant

Marching On!

words: *He is not here; He is risen!* On that morning it was decisively declared that truth cannot permanently be destroyed, but though mocked and crucified it ultimately rises triumphant. Love is not simply a beautiful sentiment, but it is mightier than the most strongly-entrenched brute force or the most ruthless self-seeking of a powerful dictator. At the empty tomb outside Jerusalem the world found convincing proof that death is not the end of all life, for the soul goes marching on!

If this message has ever been needed, it is today, when the power of spiritual forces seems so pitifully inadequate amid the crashing conflict of a ruthless paganism. We confront a mood of cynical disillusionment regarding idealistic plans based upon the power of spiritual truth. Many persons are declaring in emphatic terms that we must never again trust to disarmament, to treaties, to a League of Nations. To be sure, we never gave more than lip allegiance to these instruments, while this perfunctory approval was promptly nullified by our actions. Nevertheless many now propose to withdraw even this gesture of compliance. There is a disturbing contradiction in this repudiation of the so-called "idealism" of international co-operation and organization. With one breath we protest the dictatorship of force which the Axis nations attempt to impose; we deny their theory of the "superior race" which impels them to seek world domination. With the next breath we declare that we must now take steps to impose our will upon the world, as we alone are sufficiently enlightened and altruistic to be entrusted with the keeping of the world peace!

Important as are these matters of world concern, there is another question that is distinctly personal and that is probably more real to most persons. What of these innocent thousands who today are being sacrificed on the altar of war? Is this all of life that these young men will experience? Is this the end, with body and soul abruptly and completely annihilated with the occurrence of physical death?

II

Religious faith has a very clear testimony to offer as we confront these questions. The physical aspect of life is certainly important; material might can have profound consequences, can cause terrible tragedy —but *God is not mocked!* The long view of reality tells a different story. There is more to life than that which is bound up in the physical. Truly the life is more than the body; there is some continuing sphere of activity for those who have become part of the creative spiritual life of the universe.

The march of religion loses its meaning if this is not true. There have been centuries of consistent progress toward the fulfillment of some high purpose in life. God has been marching on, as man's insight has expanded beyond the superstition and magic of primitive concepts. The climax of this growth came in the revelation of Jesus, who declared: *He that hath seen me hath seen the Father.*

The kingdom which was proclaimed by the Nazarene is a spiritual realm, a moral order that is built by the power of great souls. God's triumphant march is not a parade of mighty armies, but rather the redemptive victory of sacrificial love, of justice, and of good will. *Now abideth faith, hope, and love*—it is these spiritual qualities that are the very essence of eternal reality.

As man's spiritual horizons have been expanded and he has caught clearer glimpses of truth, he has marched on and up in his ideals of personal achievement. In his own religious observance he has moved beyond the practice of ceremonial formalism to set a standard of spiritual maturity that finds expression in living partnership with God the Father in His creative tasks. Escaping from the narrow confines of tribal loyalties, he has dreamed of a world brotherhood. He has sought to create a finer society, based upon the truth of God's moral law, and recognizing the needs of all God's children as a fundamental responsibility to be met by society.

Has this age-long, costly march no goal? Is it simply a blind striving for a will-o'-the-wisp that can vanish into nothing, at the mercy of physical annihilation? There is probably no experience in life that is more devastating to man's morale than to feel that he is traveling a blind alley, that there is no open road ahead, no destination to be achieved. Our modern technical civilization has created this demoralizing condition for many persons who face the endless monotony of mechanical toil that is never definitely related to some completed product, that is simply a somewhat meaningless aspect of a vast, complicated process, the ultimate pattern of which is beyond their restricted experience.

The Soul Goes Marching On!

As we view the lives of some of the immortals we know that there is in the world some power that is gathering up our striving and using it for the completion of a worthy plan. We see George Washington denying himself comfort and personal profit that he may invest his life in the task of setting democracy in working order. A few years later Abraham Lincoln meets a martyr's death for his championship of the rights of all men, regardless of race or color. In the Kansas State House there is a magnificent mural depicting one of the state's colorful figures: John Brown. In one sense he was a rather pathetic figure, quickly suppressed and eliminated from the struggle which was sweeping across the nation. Yet today we sing with something more than mere flippancy,

John Brown's body lies a-mouldering in the grave;
But his soul goes marching on!

In the lives of countless persons there have been set in motion spiritual forces; human personality has been released for creative purposes. They may have met physical hardship or tragedy, but their lives have possessed qualities that could not be annihilated. God has the last word; His truth does ultimately triumph! Our physical existence may bring us rich rewards or terrible tragedy, but if our lives are organized around God's eternal purposes, we are concerned with something infinitely more vital than the mere achievement of long life or carefree conditions on this earth.

III

Real insight is needed if we are to maintain our sense of balance in a complex world. Certain it is that the long range of history repeatedly shows that the Washingtons and Lincolns, the Jane Addams and Albert Schweizers who seem to be denied some of the rich rewards of physical life have in reality found a deathless place in God's creative advance.

By contrast with such spiritual victory, how insignificant becomes mere material or physical achievement! The marble monuments that are erected to glorify our temporal victories crumble, while the truth to which another has given his life forges ahead with irresistible power. Like the rich man of Jesus' parable, our material success which calls for bigger barns and more secure vaults may cause us to feel content and victorious, but it is a short-lived triumph. Job was bewildered and resentful when the material phase of his life crumbled, and in his perplexity he sought an answer, some reason that would explain God's purpose in thus visiting him with catastrophe. In his suffering he found ultimately a richer fellowship with God; he came to understand that man's best reward is not in abundance of things, but in a knowledge that he is marching forward with God toward enduring goals.

IV

Easter vividly proclaims the eternal importance of this spiritual kinship with God. Jesus had patiently sought to draw out the resources of spirit inherent in his followers, fashioning a firm bond of unity with the Father. The disciples were sometimes impatient—skeptical as to the validity of this procedure in a hard-boiled world. Like many of us today, they thought that victory by any means was the only vital concern. They were ready to establish their own program, ignoring God if His way failed to conform to their ideas. In the heartache of Good Friday, with the contrasting joy of the Easter victory, they learned the folly of their short-sighted preoccupation with the physical aspect of life. In the faith that was born on that day they achieved a deeper insight, a new confidence that gave to the world their unshakable assurance: *We know that all things work together for good to them that love God. As many as are led by the Spirit of God, they are the sons of God; and if children, then heirs: heirs of God, and joint-heirs with Christ.* The seer, looking across the wide sweep of life, could affirm; *To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God.*

Today we see how the Spirit of Jesus has come marching down the centuries—redeeming mankind, and creating a finer Kingdom of truth and justice and righteousness. At this Easter season, we declare with exultation: "Because He lives, we too shall live! The soul goes marching on!"

Pilate Wrote a Title

A Sermon by ROY L. TAWES

The Roman governor's title of prophecy, and the languages in which that title appeared—these are the concerns of this sermon for the Easter season by Pastor Tawes, minister of Silverbrook Methodist Church, Wilmington, Del. He is author of the book *Lamps in the Darkness*.

GRAY JORDAN says there is a responsibility that history will not permit Pilate to avoid. He had Jesus on his hands, and he refused to do the right thing. Christians recite in their creed that Jesus "suffered under Pontius Pilate." Yet this Roman governor wrote a title of prophecy for the cross. Providence made an act of time testify to the plan of ages. God strangely used a servant of state to exalt the Desire of Nations. *And Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth the king of the Jews.* Those who passed by could read the title's claim: for it was written in the three representative languages of that day.

1. The prophetic title told of a Kingdom that no Caesar could rule.
2. The prophetic title told of a King that no Caesar could rival.
3. The prophetic title told of the Throne set in heaven.

It is Anatole France who sketches Pilate of the lost memory. The visit of an old friend reviews events of the past. Pilate, now in his last days, is asked to recall Jesus. Comes the stumbling reply: "Jesus? Jesus—of Nazareth? I cannot call him to mind." If Pilate did forget Jesus, his title is remembered. O tragedy of tragedies to have missed the King of Kings!

WHAT ABOUT OUR CULTURE?

Pilate wrote a title in Greek. Greek was the language of culture. The great thought of the Mediterranean had come to high tide. *The Galilean was destined to reign over human reason, and the beauty of expression.* Alexander the Great wanted to make all men Greeks. His conquests and colonization made for a universal speech. A greater than Alexander would renew the minds of men. His cross stood for the complete transformation of life. It is an inspiring fact that certain Greeks came to the feast of the Passover. They desired to see Jesus. As he had guided Wise Men to Bethlehem, so did God direct human reason to Calvary. The birth and death of his holy Son were related subjects for deepest thought! *Christ Jesus came into the world to save sinners. . . .*

Two recent books of importance deal with the theme of culture. One is *The Predicament of Modern Man* by D. Elton Trueblood. The other is *Heritage and Destiny* by John A. Mackay. Dr. Trueblood sees the Christian faith supplanted by a power culture. Modern man has cut himself loose from his past of "precious ideas." President Mackay calls for the restoration of meaning to existence, and the experience of grace. The return to our spiritual origins is in a Christian conception of life, and in close communion with God.

Last Lent, I stood with bowed head in the Wanamaker store. Two canvases hung over the corridor. The artist had pictured Christ before Pilate and the Crucifixion. As organ music sent old familiar hymns through the crowds, many stood in reverence and prayer. Later in the same store was an exhibit of a big bomber. The destructive giant of the sky afforded a terrible contrast to the Lenten setting. Man has evaded his responsibility toward Christ and ignored the cross. He has reasoned against human brotherhood, and used science to kill his fellowmen. That same mind might be used for the common good, and that same science to bless the whole earth.

God will stay in his universe. If we are not concerned enough about critical issues between modern paganism and Christ, he is. God will keep the cross of Christ at the center of life. The gospel cannot be substituted. The goodness of character, the values of the spirit, and the surrender of self mark true human advancement. Man may rise up against the moral order. Man may rebel against spiritual authority. Man may insist on being himself. But man will never make a success of getting along without God!

WHAT ABOUT OUR GOVERNMENT?

Pilate wrote a title in Latin. Latin was the language of government. Rome, on its seven hills, would be conquered by the cross on one hill. *The King of Glory would reign over all earthly kingdoms.* Pilate, the servant of state, announced the outcome of history. Empires have crashed again and again, leaving the cross above the wrecks of time. The onward march of God has left broken gods and altars by the way. The spirit of Christ has triumphed over the sword. Immortal words were those addressed to Pilate long ago: *My kingdom is not of this world.*

Rome sought after unity. That meant spreading the wings of the golden eagle over vast multitudes. That meant the armed might of marching legions. That meant totalitarian authority. The world under Caesar! A greater than Caesar would effect spiritual unity. He would unify the race through his cross. He would bring mankind into a brotherhood redeemed. That Christ was a threat to Caesar was one motive behind the death of our Lord. *We have no king but Caesar.* Promises the Bible concerning Christ. *The government shall be upon his shoulders.*

Jesus Christ has not been receiving enough attention in national and international affairs. A slavery of sin contradicts the freedom of righteousness. We talk of world co-operation, and isolate ourselves from the Saviour. We insist that this must be

the last war, but will not give ourselves wholly to the Prince of Peace. We plan a world court, and are indifferent to the Judge of all the earth. We will have peace by force, and not bother about the Captain of our Salvation. God pity us! We name Christianity, and do not live it. We cannot have a better world without better people to make it so!

Returned to the Library of Congress are the Declaration of Independence, the Articles of Confederation, and the Constitution. For several months they were hidden in fear that Washington might be bombed. Says Librarian Archibald MacLeish: "It has the same spiritual and intellectual symbolization for the people of this country that the return of the lights to London had for the people of London." America must have more than these historic documents in her possession. As Savonarola called the city of Florence to acknowledge the kingship of Jesus, so must this nation be called to crown him.

He makes the nation's counsel vain:
The plans the peoples would maintain
Jehovah makes to fail.
Jehovah's counsel shall endure:
His purposes of heart most sure
Through all ages prevail.
—Psalm 33:10-11 (Metrical Version)

The survival of democracy is dependent on the nation being Christian. War will never make democracy safe. War will never Christianize people. Our future is in the soul. Democracy will not survive as the plaything of pigmy politicians. We must quit playing politics, and live religion. The good God forbid that, while our men die in foreign lands, we prove unworthy of their sacrifice. Let us claim kinship between those white crosses and the cross of Christ.

WHAT ABOUT OUR RELIGION?

Pilate wrote a title in Hebrew. Hebrew was the language of religion. The trail of pilgrimage from Ur of the Chaldees led to Calvary of the world. In the life of the nation God placed the Messianic expectancy. Romanes said: "If it had not been for the Jews the human race would not have had any religion worth our serious attention as such." Pilate wrote down the fact: *Jesus of Nazareth the king of the Jews.* Jesus, the Messiah, would set up the kingdom without end. *He shall see of the travail of his soul, and be satisfied.* That is the outlook of the cross. No Caesar will stop the coming of the Kingdom of God.

Jesus Christ is the only Way for this failing world to succeed. Jesus Christ is the one Truth for this deceived world to hear. Jesus Christ is the Life for this dying world to accept. He is the chief cornerstone of the Church. He is pre-eminent in the sermon. He is the saving fact of experience. When he is truly known and loved, religion is not an opiate of the people. When he is truly known and loved, religion is the cross for people. Against the current ideologies we have still the creed of Christian faith. That creed is neither materialistic nor racial. That creed alive is the world's salvation.

In my reading I found this sentence: "We wonder what the six hundred million Christians are working at." It would seem an occasion of wonder. And it is not beside the point. The prophets thought religiously on world situations. So did Jesus. So did the early Christians. Judgment must always begin at the house of God. This does not mean cynicism. This only means facing ourselves. That is a necessary practice. *A worldly church is not the world church. A cross on the steeple is not the same as the cross in life. A name on the record is not the same as one written in heaven.* O Church of Christ! be revived. The field is white unto the harvest. Read aright the signs of the times: tumbling standards, religious indifference, trust in the state and man, moral collapse, absence of revivals, might and self-sufficiency! They all cry out the human need for God.

Kenneth Scott Latourette emphasizes that the main stream of vigorous Christianity has flowed through those churches which have exalted Christ. We have the opportunity and obligation to keep that stream in motion. The pressures and oppositions of these times must not check the waters. Let the waters run to touch all shores. Mankind will not be impersonal when we give back the personal God in Christ. God, who loves and redeems and uses the individual. God, who cares and provides and guides. God, who calls and plans and accompanies.

TONGUES OF FIRE

Pilate's title has become written in English. Our ancestors received the Bible from evangelizing monks. Strange (or was it God) that Rome brought to England the Hebrew Old Testament and the Greek New Testament. Little did Pilate know how far his title would read into the future. The timeless Christ would hold sway over time. Through all the centuries he would come, none other like unto him.

Now the English language is universal. Will we use it to preach the universality of the Saviour? Many sermons are without the redemptive emphasis. Many churches are without results in evangelism. Many professed disciples are not heart-heavy with the burden of lost souls. Many lack the missionary passion. They fail to see the oneness of mankind at Calvary. I rejoice that my own denomination has announced the Crusade for Christ. But no mere program will make us crusaders. There must be the preaching of the Cross. We need tongues of fire.

Garrick, the actor, said to a preacher: "Too many preach truth as if it were fiction. We act fiction as if it were truth." The cross was not fiction to early Christianity. Listen to John's tongue of fire: *And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and his Christ; and he shall reign forever and forever.* The concentration camp of Patmos could not imprison that vision and testimony. Nor can any concentration camps of modern war and persecution.

Pilate wrote a title for the cross. Jesus made the cross live in the Christian message. He and his cross are the Good News of our glorious gospel.

Ministering to the Forgotten

By WILLIAM E. CALLAHAN, JR.

One of the main interests of Pastor Callahan is his work with the sick, the shut-ins, and the aged. He tells here about some of the methods he uses in working with these groups. He is a member of the Circuit Staff of THE PASTOR *and serves St. Paul's Methodist Church, Tacoma, Wash.*

"WHAT would you do first upon entering a new parish?" I asked a preacher whose ministry is eminently helpful.

"Call on the sick and the shut-ins," was his immediate answer.

I followed his advice, and the doors to service in Christ's name have opened in such a manner that this shall be my procedure for the balance of my ministry.

Behind the scenes of every church is a hidden world of forgotten people made up of the invalid and aged shut-ins. They are forgotten by most of the associates of their active years. Some of them are dominated by the problems of advancing age: loneliness, physical inability to do what they want to do; an ingrown and self-centered existence which makes them unpleasant and petty; the clash of generations living under the same roof; and the despair that accompanies physical uselessness.

There are others, however, who rise above these problems. They have the optimism of perspective, and a very strong sense of God's presence. They have been mellowed by life. Understanding and quick sympathy are characteristic of them. With eager minds they follow the developments of the world scene. With hope, prayer, and often generous gifts from meager incomes they put their lives into the Church's thrust for the Kingdom of God. These are the ones to whom I go when the inner springs have been depleted. What a lift comes to one's spirit when he sees the serenity and active faith of men and women who have fought a good fight and won!

There is not a man or woman among us who does not earnestly desire to bring something of the victory of a real Christian faith to the shut-ins who are unhappy and despairing. Yet we are so crowded with the more demanding aspects of our profession that it becomes easy for us, too, to forget. An adequate ministry to shut-ins makes severe and continued inroads upon our time, but the comfort and joy we can bring is proportionately greater than results from many of our other efforts. More than that, the strength of the Church is heavily undergirded by the unity of shut-ins and the active members of these same households.

Here are a few of the things which can be considered as we "count the cost" of building an increasingly effective ministry of this type. First, the banishment of loneliness. Many of us have a mailing list, weekly or monthly. If at all possible every shut-in should receive his bulletin weekly. The activities of the church, the names of old friends and new people, and this constant reminder of his inclusion in the fellowship are a great help. If this is all we do with our bulletin, though, it may add to the shut-in's despair, for there is a poignant loneliness in the feeling that the church is doing so well—without his participation. Occasional recognition in a news note helps him and also keeps the active people conscious of his existence.

We pastors can help keep the church in touch with the shut-in by making reports at meetings of the Woman's Society of Christian Service, Men's Brotherhood, Youth Fellowship, and other gatherings. Discreet suggestions as to specific needs of individuals often bring callers, letters, or telephone chats.

But we cannot keep church groups informed about the shut-in unless our own calls are frequent. Even the quick call when we happen to pass the home on the way to another engagement brightens an otherwise monotonous day. Just a cheery "hello," the leaving of an *Upper Room* or a church school paper, or an inquiry regarding one's health may be enough. These spontaneous and friendly greetings immeasurably reinforce the planned pastoral call.

Visits by the superintendent of the home department, and a study of the lessons and reading materials in the *Home Quarterly* help to keep the shut-in growing spiritually. Boys and girls can bring cheer to him and grow themselves if they are given the project of taking church school papers each week. The greater the age range and the number of contacts the shut-in can have with church people, the better. All of these things will help to banish loneliness and to keep the sense of fellowship unbroken.

The second aim in our ministry to the forgotten people is to lead them into actual participation in church work. Some can do limited things with their hands, such as addressing mailing lists, making place cards, or hemming dish towels. Others are excellent correspondents and can keep in touch with one or two servicemen. In this parish, one mentally keen lady of 93 years writes regularly to an appreciative soldier. He, in turn, writes vivid and understanding accounts of the countries and people that he sees.

But the highest service of all, and one which can even be engaged in by those who are so feeble that they can do none of the things mentioned, is that of intercessory prayer. Nothing that I have found in twenty years of the ministry compares with it. It removes that feeling of futility and uselessness, it destroys self-centeredness, it sweetens home relationships, and it cures loneliness because the sense of God's presence becomes real.

Before going to visit the shut-in, I plan to tell him in detail of the need of some person or family in the parish. They may be known to the shut-in or not. They may be going through some crisis through which the shut-in has passed in preceding years. Or it may be that some important phase of the church's work is at a critical stage. We talk it over together and engage in prayer. Then the charge is left with the shut-in to continue daily prayer. As the days go on I report to him by phone, letter or personal visit. He sees reports in the bulletin. His interest and concern grow.

Much time is required to do this type of work. Special planning is necessary for each shut-in. Confidences must be kept. Instruction in prayer-ways is sometimes needed. It is worth it all in the new life that comes to shut-ins and in the power of the prayer that permeates the church.

Thirdly, there is the definite ministry in our regular calls and counseling with the shut-ins, and in celebrating Holy Communion in their homes.

Communion at home is often a new experience for our people. Almost always, the first time we ask a person if he would like us to have such a service, he is incredulous. "That is too much trouble," he will say. Or "Surely you wouldn't do that, just for me?" After assuring him that it is a real joy and privilege to include him in the fellowship of the Communion service, we set a definite day and hour. He can be asked to prepare himself by reading from the Bible or from one of the fine pre-Communion leaflets.

We must use tact and good judgment in offering the service, especially to someone who is quite ill. Occasionally someone might be frightened by the thought that we expected his early demise and were planning a sort of Protestant extreme unction. We can drop in some day and say something like this, "Next Sunday we are having Communion at church. I wish you could be there. But there is a 'next best' thing we could do. How would you like me to bring Communion to you, say, on Friday about two o'clock?"

You may find it convenient to invite a number of shut-ins in a neighborhood to share the service, thus making a saving in time and serving a greater number of people.

At the appointed hour the minister arrives. Often he is touched by the preparations that have been made. Clean linens are on the bed and pillows! The shut-in immaculately clean! Other members of the family dressed in their best! A bed stand arranged as a Communion table with flowers or candles upon it! Communion offering laid out! A Bible or hymnal at hand!

This intimate service is often deeply impressive, not only to the parishoners but to the minister himself. It is a very helpful preparation for the administration of the service to the larger congregation.

When Communion has been observed by any of the shut-ins, or when they have taken some part in a project or church activity, their names may appear in the bulletin. This is not primarily to appeal to their ego, but to keep the church people informed about those members of the fellowship who are behind the scenes.

For the Family, an Institute

By RICHARD W. BUCKINGHAM

Hyde Park Community Methodist Church, Cincinnati, experimented with a church institute for the family last October and November. Associate Pastor Buckingham describes the program here:

WHEN a committee of our Board of Education met to plan our Church Institute, the leaders agreed unanimously that it should be a program for the entire family. And so it was.

Beginning with a pot luck supper at 6:15 P.M., each Thursday (for six Thursdays), the program continued with fellowship in songs, under the leadership of the associate minister; a brief devotional service at the supper table, conducted by the minister, Dr. Charles M. Coulter; and the several study and interest groups. The Institute closed promptly at 8:30 P.M.

The early closing hour, together with the program of study and interest groups for all ages ("from two to one hundred and two"), combined to bring out entire families. The registration fee was twenty-five cents per person or fifty cents per family.

Each family was asked to bring a dish of meat, vegetable or salad sufficient to serve three times the number attending from the family. Rolls, milk, coffee, and dessert were

furnished by the Woman's Society of Christian Service for ten cents per person.

As soon as supper was over, the children from two to eight went to the primary room where an "extended session" program, for two or three groups, as the needs required, was conducted.

Outstanding were the study and interest groups for older children, youth, and adults, following the devotions.

The adult group studied "Hot Spots in the World—Today and Tomorrow." Six spots were selected, one for each night—Russia, Island Bases, Argentina, China, Germany, and India. Prominent Cincinnatians who had traveled to these places and spent some time there, came as resource leaders.

Among resource leaders in this group were the wife of the dean of the Liberal Arts College of the University of Cincinnati, who had spent twelve years teaching at Yenching University in China; the wife of a Y.M.C.A. Secretary, who with her husband had spent twelve years at the Y.M.C.A. in Calcutta; a minister who had traveled extensively in Russia, a businessman who had represented his firm in South America, and a man who had been an undersecretary at Geneva.

A popular group with parents and teachers of adolescents was the one entitled "Christianity and Adolescence." Our youth division superintendent, who is program director of the Cincinnati and Hamilton County Y.M.C.A.'s, was the discussion leader for this group. Dr. Roy E. Dickerson, executive secretary of the Social Hygiene Society, was a resource person, as was a former member of the University of Cincinnati faculty and of the Mother's Training Association.

In addition to these adult groups, the pastor led a group on "Understanding the Bible," and the associate pastor met a group of teachers and discussed "How to Teach in the Church School."

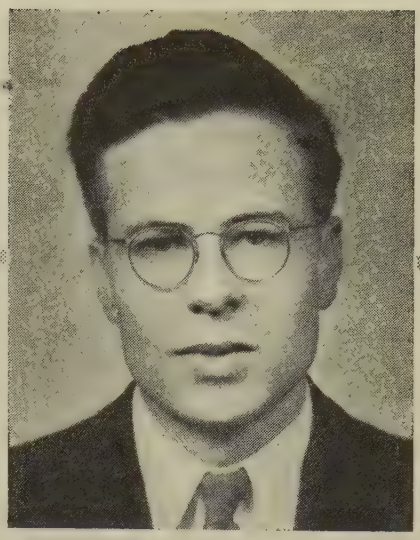
For high school students there was a special interest group under the title "These Things Need Doing." Guided by an adult counselor and the chairman of the youth fellowship commission on community service, our high school youth discovered things about the church that needed doing and did them. They repaired game equipment, removed broken pencils and trash from the card racks on the church pews and launched a project of digging poor soil out of the earth and putting in rich top soil. Devoting part of their time to study, as well as to activity, they surveyed the community for tasks which needed doing, and prepared a check list to discover the interests and skills of their members.

The intermediate group studied "The World at Our Doorstep." The juniors studied "South of the Border." Both groups met together for sound motion pictures and games.

Through the co-operation of the Methodist Publishing House, in Cincinnati, a bookshop was established. Almost fifty dollars worth of books were sold.

When the committee on the Institute met for a post-mortem session, there was unanimous agreement that another Church Institute should be held next fall. Certain improvements were agreed upon also. The time allowed for supper will be shortened, since it was found that a full hour was not needed. A full hour will be given to the study and interest groups.

As a means of added publicity and a way of assuring real interest in the study groups, the committee decided to publish a suggested list of subjects, with space to write in additional subjects. The list will be circulated in the congregation for the people to check their special interests. Crafts will be added for juniors and intermediates.



Mountain Circuit

By JACK WALDREP

City parish or mountain circuit, the method is the same—"plan your work and then work." Jack Waldrep, pastor in northeast Georgia, describes his work on a five-point circuit:

I NEVER expected to begin my ministry with the highest appointment in the conference. But Dillard-Mountain City Circuit is just that—according to altitude, of course, not size or salary.

The Dillard-Mountain City Circuit is a five-point circuit in the northeast corner of Georgia. The churches are: Antioch, Dillard, Mountain City, Tiger, and Mount Pleasant. Active members of this charge live in three different states: Georgia, North Carolina, and South Carolina. The church farthest from the parsonage is Mount Pleasant. It is twenty-six miles over a mountain road. The two families living the farthest apart are about forty miles from each other.

There is nothing unusual about the people of this section of the country. There are good people and bad people, well educated people and ignorant people, well-to-do people and poor people. Of course, we do not have the wealth of the cities, but neither do we have the ignorance, the poverty, and suffering of the cities.

The majority of the people in the circuit are descended from old families that have lived in this section

for several generations. Their farms and homes have been handed down to them. These farms have been divided and subdivided. Thus we face a serious problem, because the farms are getting too small to support the people. Many of the young people are leaving the community. They would stay here if they could get sufficient land.

One of the characteristics of the people that I personally appreciate is their frankness. When visiting a certain home, I asked the lady where her husband was. Her answer was that he was out drunk and she wished that I could do something about it. The family was in need of help, and because of the woman's frankness I had a place to start. Through talking to the man, we became friends. Two years later the mother died, leaving four children and a drinking father. The fact that we were friends helped very much. The children were placed in a good institution where they are well cared for.

Contrary to popular belief, not all mountain people are moonshiners, but on several occasions I have seen whiskey in the homes. On one occasion I walked into a home where the husband and wife were pouring up the whiskey. The wife started to hide the whiskey. But her husband said, "Aw, he ain't nothing but a preacher. He can't hurt you." We talked for a good while. When I asked him if the law ever bothered him, he said it did not, and that they had good law in this country. If the law wanted to bother him, he said, the "big men" of the country would not let it. He also told me that a preacher had never been in his home and that preachers were not supposed to visit him. I went back. About a year later the man started to church. I had never believed until sometime ago, when this man moved away to take a defense job, that I could hate to see a bootlegger leave a community.

The best way to help bootleggers—and, for that matter, all sinners—it to talk with them, mix with them, eat with them. I honestly believe that this was the method Jesus used. We preachers have too often taken the attitude that this bootlegger expected me to take. We have withdrawn ourselves from all except our little flock of good, respectable church members. We will never get the world saved by working only among people who are already saved.

I

I preach about three times each Sunday. We do not cancel services on account of bad weather, although sometimes not one is there except my wife and me. If one other person is present, we have a service.

On Easter I usually travel about one hundred miles and preach six times. We begin with a sunrise service for the Rabun Gap School and Junior College, which are within the bounds of our work, and then go on around to each church. I think I enjoy Easter more than any other Sunday.

Most of my sermons are prepared by talking with the people during the week. It is surprising how the conversation of a whole community so often fits into one great central religious idea. I know that my method is not in accordance with the best homiletics or planned preaching, but it gets the results I want. (And I remember that Jesus spent most of his time talking about everyday things and about questions in the minds of the people with whom he came in contact. These sermons might not suit the whole world—but I do not think the world will ever demand that I publish them!

In our bulletin, a short summary of the sermon is given. The people are urged to keep the bulletins, and some of them do. One lady can tell what most of my sermons have been about for the past three years. The summary, I believe, helps the people to remember better.

We usually have a good offering for benevolences on Easter. All of the churches are now paying the full askings, though some paid none on benevolences as late as three years ago. One little church, Tiger, has paid 200 per cent on askings. The only explanation I know is that we have talked about World Service in the pulpit and at all official meetings, and have tried to present the need of supporting the whole program of the Church.

We include everything in our church budget, except a very few "special offerings." We always add a miscellaneous fund. We mimeograph the budget, send a copy of it and a pledge card to each member. Some members sign the pledge card and some do not, but we have never been behind on our budget. We keep all items paid, according to percentages. We feel that for us this is better than trying to pay all of one item this time and another later. We keep the people notified as to how we stand financially. It works better to be business-like, to have a budget to cover all items possible, and then to make the budget work.

II

When I began my ministry, I realized that I might never be a great preacher, but that I could at least be a good pastor. Visiting, it seems to me, is an absolute necessity. I can preach better to the people I really know. Two-thirds of my working time is spent in visiting. I sometimes make as many as 250 visits in a month.

When going a good distance—for example, to the Mount Pleasant community—I spend the whole day visiting that community. The people do not object to having me in their homes in the morning as much as one would think. In most instances the houses have been cleaned since daylight. It seems to me that many women

are able to talk better while going about their housework. The same is true with a farmer. He talks better and reveals himself better out in his natural surroundings—the woods, a barn, or a field. He is at home there and he never forgets it if you help him with some little task. Usually, I find that he will then come nearer helping you with something for the church.

III

I walk a great deal, for many of the homes can be reached in no other way. I had quite a time learning the mountain trails and have almost been lost twice. There is one small community of four families in the edge of South Carolina that, for some time, was shut off by the Chattanooga River. Except when the river is low, the people's only way of getting out is by boat. Of course the boat is always on their side of the river. The nearest family lives some distance from the boat landing. Sometimes I can blow my horn and someone will come and take me over in the boat. On one occasion, when the river was low, I tried wading. Rolling my pants up as high as possible and taking my shoes in my hand, I followed a rocky reef where the water was still above my knees. All at once, I dropped one of my shoes where the water was about neck deep. In order to get my shoe, I had to get good and wet, but I think the people appreciated the fact that I had that much Baptist in me.

I try to visit all the families equally, except in cases of sickness or sorrow. Then I go as often as possible, and try to give to each visit some religious significance. Sometimes we talk only of religious matters. When it seems suitable, we read Scripture and have prayer.

This one thing I know: people like for "the preacher" to visit them, and they expect it.

TWO-MAN MINISTERIAL ASSOCIATION

By Edwin S. Hunt and Clarence E. Ploch

Most ministers' associations are too large to afford opportunity for close association of their members, believe the authors of this article. Feeling that they needed to discuss their plans and methods more thoroughly, Edwin S. Hunt and Clarence E. Ploch, both members of the Rock River Conference, formed a two-man association. They describe here the benefits resulting from their study and sharing together. Pastor Hunt serves a church at Apple River, Ill., and Pastor Ploch, at Warren. Ill.

IT IS only natural that all ministers work out for themselves a method for getting the most out of fellowship with other ministers. There are, of course, numerous ways in which this may be accomplished.

One Sunday, while discussing the sermons we had preached that morning, we hit upon a plan that perfectly suited both of us. We had had experience with the usual ministerial associations along both inter-denominational and denominational lines. The plan of these groups usually is to have an outside speaker talk to the group or to have one member of the group read a paper that he has prepared for the occasion. However valuable this plan may be for a group association, there is still lacking a personal, intimate relationship among the ministers. It was our plan to provide for ourselves that kind of fellowship.

Our first contacts with each other had been through a neighborly exchange of courtesy, our churches being only six miles apart. Our fellowship deepened and strengthened through picnics together, dinners, and so forth.

In discussing preaching methods, we discovered that our sermons woefully lacked illustrative materials from the Bible. It was this common need which led us into our present plan of fellowship—we decided to search the Bible together for illustrative materials.

We meet together one day a week, alternating between our homes as the place of meeting. Before meeting together, we individually study a certain portion of the Bible, and when we meet we discuss what we have read. One of us will naturally have seen things in his reading that the other has completely missed, and vice versa. From this discussion, our thoughts are led to other ideas that neither one of us saw before. Our results are recorded for future use.

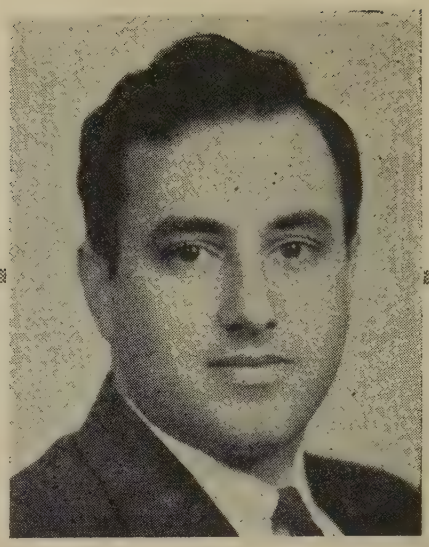
The value of such a plan is threefold. First, we both take an active part in the discussions. Contrary to the group association plan, the discussions are ours and not someone else's. They are alive for us.

In the second place, since there are only two of us, the size of the group is not unwieldy as is often the case with larger fellowships. In the latter type, very often everyone does the talking, or only a few take part while the rest sit back.

Finally, there is a sense of sharing with another minister. No one becomes dictatorial and demands that his idea be accepted. It is simply a searching for the basic truths.

We feel that if this kind of fellowship arises out of a mutual need it is of great worth to the parties involved. Our need was Bible illustrations. Another's may be sermon construction and criticism, using the sermons of others as a basis of criticism and rebuilding. Or someone might wish to study the latest books on the market, discussing them for their practical values.

When we complete our present study, we plan to start on another project, for we have found that our ministerial fellowship is one of the great joys of our pastorates.



Sunday Evening: The Audience Takes Part

By ERNEST K. EMURIAN

At the Methodist Church, Madison Heights, Va., the audience takes part in the Sunday night service, not only in the congregational singing but also in preaching the sermon. Pastor Emurian describes here the services which are designed to interest all age-groups:

FOR the past three years, we have had, with an active resident membership of only 300, an average Sunday night attendance of 150. I believe our maintaining such a substantial attendance on Sunday night has been due in part, at least, to the fact that we have tried to improve every phase of the service and to interest every age-group.

Both the sermon and the music on Sunday nights are less formal than on Sunday morning. We close the pipe organ on Sunday nights, and have two capable pianists play on the two pianos in the sanctuary. We sing from memory the favorite hymns and songs of the faith. We do not have the regular choir in the choir loft on Sunday nights. The members of the choir are scattered throughout the congregation to improve group singing. What music our choirs render is always in the form of special sacred concerts, usually one Sunday night each month.

Every fourth Sunday night, our 25-voice young women's chorus sings a group of sacred numbers, mainly interpretations of great hymns and gospel songs rearranged especially for them. Our 25-voice junior girls' choir sings on second Sunday nights. Having built up a reputation for good, inspiring music, these choirs always bring to our services many persons who would not ordinarily attend.

On the fourth Sunday night when our chorus sings, I always build the sermon around the story of one of our great hymns, usually one which the chorus sings during the service. Many of our people look forward to these hymn-dramas more than to the usual evening messages. The books *Dramatized Stories of Hymns and Hymn Writers* and *More Dramatized Stories of Hymns and Hymn Writers* prove valuable in preparing these sermons.

On other evenings, we present a series of sermons on such familiar topics as the Twenty-third Psalm, the Apostles' Creed, the Beatitudes, or the Lord's Prayer. And, on other occasions, we use what has developed into a very popular feature. We let the congregation preach the sermon to, and with, the minister. On Father's Day, for example, I announced that at the evening service I would have a large blackboard with the letters f-a-t-h-e-r written on it, and would invite the congregation to list the qualities of a Christian father, using those letters. Everyone took part, and together we preached a good sermon. On the Sunday night after Thanksgiving, we did a similar thing with the word *thankful*.

We also recognize, on Sunday nights, persons in the congregation who have had birthdays during the preceding week.

We have tried in various ways to cultivate the interest of children. We have just closed an attendance contest between the boys and the girls, and at present we are having a series of 10-minute Bible quiz contests on Sunday nights. The topic of each quiz is announced in advance so that the children can prepare to make a good score.

The children are recognized in other ways, too. They often read the Bible, give announcements and memory verses, and act as junior ushers.

Once each year, usually on a third Sunday night of the month, I invite the college and high school glee clubs to give us an evening of music. Glee clubs from Randolph-Macon Woman's College, Lynchburg College, Sweet Briar College, and the city high schools have sung for us several times.

We have also had the splendid glee club from the local Negro high school, and, on one occasion, we invited a Negro male quartet to sing.

When I read in the paper that a local twelve-year-old boy had won a piano contest in the city, I invited his music teacher to bring him to our service one Sunday night. All the children in the community came to hear him play, and entertained him at the parsonage after church.

We have had as speakers at the evening service a Japanese relocation student and a Chinese student. Both spoke on the special problems of their people and what the church means to them.

These are just a few of the ways by which we have built up, and are continuing to build up, our Sunday night services. Our members now have developed the habit of church attendance on Sunday night and look forward to these evening services from week to week. That, in itself, is a healthy sign.

The Building as a Factor in Teaching

By ELBERT M. CONOVER

Believing that Christian instruction can be either aided or hampered by the surroundings in which it takes place, Director Conover of the Interdenominational Bureau of Architecture outlines here some requirements for church school rooms for children:

A NOTED leader of teachers has said that in some instances the effect upon the emotional life of the child produced by the room may be as important as the words of the lesson.

Let us think of a room used for the Sunday and weekday school work for young children. It is a room in which leaders and boys and girls feel "at home." It seems that they are in just the right place for the creative experiences they are to enjoy—a room in which every session is followed by joyful recollection and a desire to return.

It is the function of the church building consultant to help write the "prescription" for the room in which Christian growth is to be experienced, and to help find the architectural talent that can produce, in building materials and through light and color, the environment desired, and to get the mechanical equipment and furnishings required. A room well designed for its purpose in a church, home, or school, be it ever so simple, is a work of fine art.

First of all, the room must have charm. Originally "charm" referred to the effect of singing or chanting. Certainly a room planned for children's work must seem to sing. This means the exclusion of all harsh colors and all other discordant elements from the total composition of the room and its furnishings. Some rooms are woefully lacking in composition. Can one enjoy a piece of music all written on one note? Yet we find rooms in which the only color tone is white. We were going to say that some rooms look like a hospital room, but doctors now know that certain colors have a therapeutic value. Some rooms have discordant notes of confusion—wraps hung within the room; whispering adult visitors; faulty proportions; unsuitable furnishings; ugly or colorless floor coverings; unused blackboards, badly arranged furniture.

It is easier to tell what to avoid to help create an effective room than it is to give a positive description. However, here are some items of importance:

To have charm a room must have proportion; it must be well suited to its purpose. The ceiling height of children's rooms need not be above 8 feet. Windows, picture rails, framed pictures, tack boards, must all be appropriately placed.

The color scheme should be designed by the architect with reference to the natural light and the age of the pupils.

The room must not seem crowded. This is very important. More space is required for the child than for the adult. Sometimes we must arrange a circle of chairs and other furniture as used in a children's room in order to convince a building committee that after all an allotment of 25 or more square feet for each child is not excessive. Building committees have been delighted to find that by reducing the ceiling heights of children's rooms enough is saved out of the anticipated cost to obtain more floor space, and also to provide beautiful color schemes rather than walls and ceilings with ugly and depressing "sand finish."

Good ventilation as well as heating is necessary to help create the environment suitable for leading growing children in Christian experiences. A room full of used air is bad whether the room has a high ceiling or a low one. Means must be provided for getting breathed air out of a room and for getting a continual supply of clean fresh air.

A room suitable for children's work must not be noisy. Carpets add color and absorb sound. Modern cleaning equipment encourages the use of carpets. Material that will absorb excessive sound reverberation may be used for the ceiling. Drapes give color and assist in absorbing sound.

Parents are becoming increasingly sensitive to the effect upon the child's nature of rooms of certain types. The decrease in church school attendance in many churches may be due largely to ugly, confused, unventilated, improperly heated, and otherwise unwholesome rooms provided for children.

The bureau is eager to purchase photographs of commendable rooms and to learn of their location.

Some of the publications available from the Bureau of Architecture, 297 Fourth Avenue, New York 10, N. Y., are:

Building & Equipment for Christian Education—54-page book illustrated, 50 cents postpaid.

Ministry of Color—leaflet, 3 cents.

Sheet illustrating 16 "worship centers."

Rebuilding the Town & Country Church—16 pages, 8½x11, 50 cents.

Planning the Small Church—44 pages, 8½x11, more than 100 cuts, $1.00.

Church Building Examination Blank—10 cents.

Survey Form and Information Folder, free.

Organizing a Hospital Ministry

By GORDON PRATT BAKER

Johns Hopkins Hospital, Baltimore, has in operation a visiting religious staff that ministers effectively to patients of all denominations. Gordon Pratt Baker, member of the staff and pastor of Violetville Methodist Church, Baltimore, tells how the staff was organized and how it works. This report was delivered to the recent twenty-fourth annual convention of the American Protestant Hospital Association in Cleveland, Ohio:

IN 1923 Mr. George McGaw established a substantial endowment in the interest of the Johns Hopkins Hospital with the specific provision that part of it be used to inaugurate some type of religious service "undisturbed . . . by sectarian influence, discipline, or control." To meet the terms of this bequest the hospital employed a religious worker to visit the various wards. Feeling that a library contact would offer her easier access to individuals, the worker received permission to carry books and magazines to the patients on whom she called. Popular response soon proved the wisdom of her procedure, for requests rapidly increased for "the lady with the books."

It was not long, however, until the worker sensed the fact that her patients were hungry for a personal interest beyond that which was evidenced in the highly skilled professional care they received. Nor could literature completely satisfy their want, however graciously it might be distributed. Accordingly, with the approval of the hospital authorities, the religious worker approached certain ministers in the neighborhood of Johns Hopkins and enlisted their labors for the visitation of the sick.

Throughout the twenty-one years of its existence, the Hopkins clergy service has maintained close association with the Patients' Library, for the relationship between literature and religion has proved an effective introduction to personal needs and aspirations. The clergy office is situated in the Patients' Library, while the librarian serves as executive secretary of the Visiting Religious Staff.

To lend further assistance to the ministers, the director of the hospital appointed a special committee comprised of the director of medical clinics, the chief of the social service department, a lay representative for Roman Catholics, and a lay representative for the Protestant group. This committee meets with the clergy staff at its regular monthly session.

Every patient admitted for hospitalization receives a "blue card" advising him of the availability of both library and ministerial services and providing him with an opportunity to request either or both. All signed cards are sent to the executive secretary who sorts them by denominations. They are then filed under the names of the staff ministers who represent the respective denominations. The present Hopkins staff is composed of three Roman Catholic priests, one rabbi of the Reformed Hebrew Congregation, one Presbyterian, four white and one Negro Methodist, three white and one Negro Baptist, one Episcopalian, and two Lutheran ministers. When members of independent churches or small sects request clergy service, their cards are filed with those of the denomination to which they are most nearly akin.

The nurses' training course includes a place for explaining this "blue card" procedure. Consequently, nurses on the wards are fully aware of its purpose and significance.

In order to encourage continued interest in this regard, as well as to serve the professional staff, the visiting clergymen have conducted hospital programs in which outstanding leaders of the three major faiths have described their beliefs and practices. As a supplement to these programs, a pamphlet is now being prepared in the form of three concise digests outlining the salient distinctions of these religious groups. This pamphlet will be distributed to every student nurse through the Nursing Education Committee so that each nurse may know what the different clergymen will expect of her, and what she may expect of them, when they come to her floor.

New members of the Visiting Religious Staff are recommended by present or retiring members. After it has been shown, by an interview with the chairman and executive secretary, that the nominee is emotionally stable and theologically sound, his name is submitted to the entire group for acceptance. Before his election is final, however, he is required to serve a three-months' probation in order that all parties concerned—including himself—may be satisfied as to his qualifications and interest. At the end of this period, if no objection is raised, he automatically becomes a full staff member. He then receives his identification card bearing the signature of the hospital director.

Each man on the staff volunteers to spend one specific morning or afternoon a week in visitation, but this by no means fulfills the obligation he assumes upon taking up the work. He agrees to accept emergency calls at any hour. The nurses always have his name and telephone number available, through a denominational listing of the staff kept at the main information desk of the hospital. He is also expected to follow through as much as he possibly can on any

case which seems to require closer supervision than a weekly visit will afford.

When a denomination has more than one representative the men of that particular church are asked to visit on different days. Where possible, they are requested to do their respective calling on days which will divide the week proportionately.

As previously mentioned, the Visiting Religious Staff is organized with a chairman and executive secretary. The former holds office one year and is not eligible for re-election. This permits the office to rotate among the denominations represented. The retiring chairman automatically becomes vice-chairman, however, and a member of the program committee. The executive secretary holds her position by virtue of her office as librarian. Her place is therefore not subject to election.

Regular staff meetings are held on the second Thursday of each month from four to five o'clock. Free and frank discussions of programs and problems, along with reviews of the latest literature in the field of religion and health, mark these sessions. Sometimes we share experiences in the presentation of case studies. But perhaps the most valuable purpose served by these meetings is that of bringing the staff an elementary insight into the over-all task of the hospital.

We have had doctors speak to us concerning their specialties; viz., gynecology, neuro-surgery, urology, and opthamology. We have been told of the part which the physical therapy and X-ray therapy departments play in the total scheme. We have heard something of the nurses' training program and of the requirements which all graduates must meet. We have been informed as to the interests and techniques of the social service department under which we are organized. And on one occasion a tour of the hospital gave us an indication of the mechanical and domestic problems facing the administrators.

At this point it might be said that our staff is very much aware of its opportunity for a practical ministry to the hospital. During these times when help has been difficult to obtain, a sub-committee, under the leadership of our first chairman, has enlisted volunteers from neighboring churches to help solve the critical labor shortage.

Such programs and enterprises have had a twofold effect. They have introduced us to the work of the various departments, and they have introduced representatives of the various departments to the work which we are trying to do.

We have in operation an arrangement whereby members of the staff may obtain conferences with doctors and social workers. At the request of the minister, the librarian contacts the physician, surgeon, or social worker assigned to a specific case and provides for a meeting in which the clergyman may share his findings with those who see the same patient from another point of view.

Our experience at Hopkins indicates two requisites for the successful functioning of a Visiting Religious Staff.

First, there must be a central office easily accessible to patients and personnel alike. Preferably, this office should be on the first floor, not too far from the entrance to the hospital.

Second, there must be a focal person to clear details and prepare memoranda for the staff. It is virtually imperative that this person devote full-time to the work. Certainly, he must be the kind of person who can represent the hospital viewpoint at clergy meetings and the ministerial viewpoint at meetings of the professional staff. Thus he must effect liaison between the various groups engaged in the task of serving the sick. Again, our situation is ideally met in the person of the librarian who, as previously stated, also serves as executive secretary of our clergy staff.

That the work at Hopkins is rapidly growing may be seen in the fact that during the three summer months 1,200 patients have requested the service of the visitors of our clergy staff.

Scriptures: A Basic Course

The American Bible Society lists the following forty chapters, in this order, as a "basic course" in Christian scriptures: Genesis 1, Exodus 20, Psalm 23, Psalm 46, Psalm 51, Psalm 103, Proverbs 8, Isaiah 35, Isaiah 53, Isaiah 55, Jeremiah 33, Matthew 5, Matthew 6, Matthew 7, Matthew 11, Mark 11, Luke 15, Luke 24, John 1, John 3, John 14, John 15, John 16, John 17, Acts 2, Acts 12, Romans 5, Romans 8, Romans 12, I Corinthians 13, I Corinthians 15, Ephesians 6, Philippians 2, Philippians 4, Hebrews 1, Hebrews 11, Hebrews 12, Revelation 1, Revelation 5, and Revelation 21.

Many pastors advise their members to read these chapters for family devotions.

REVIEWS

IN YOUR BOOK SECTION

A Plain Man Looks at the Cross, reviewed by David E. Watts, member of the staff of Christ Church (Episcopal), Nashville, Tenn.

Church History in the Light of the Saints, reviewed by J. Minton Batten, professor of church history, Scarritt College, Nashville, Tenn.

Connecticut Yankee, reviewed by John O. Gross, contributing editor of THE PASTOR.

Earth Might Be Fair, reviewed by Woodrow Geier, editor, THE PASTOR.

George Washington Carver, reviewed by Bruce R. Baxter, bishop, Northwest Pacific Area, The Methodist Church.

Hymns in the Lives of Men, reviewed by R. P. Marshall, pastor, First Methodist Church, Brooksville, Fla.

Paul for Everyone, reviewed by Robert M. Hawkins, professor of New Testament at Vanderbilt University and author of *The Recovery of the Historical Paul.*

Prisoners' Quest, reviewed by Vesta Whitley, editorial assistant of THE PASTOR.

Music's Contribution to the Church

HYMNS IN THE LIVES OF MEN, *by Robert Guy McCutchan. Abingdon-Cokesbury Press, 208 pp., $1.50.*

Dean McCutchan is one of the outstanding authorities in the field of hymnology, having given to the world his monumental handbook on the Methodist *Hymnal, Our Hymnody,* and having edited several collections of hymns and songs. In this, his latest book, he has given a comprehensive view of the whole field of church music, not omitting that usually overlooked subject of chants. Perhaps it is this chapter on chants and canticles that will be most valuable to the student, for much of the material in other chapters is easily available.

This reviewer found the book so interesting that he could not stop until he read it through, at one sitting. The volume gives a magnificent picture of the development of hymnody during the ages. The chapter on "What Is Worship?" is illuminating, and sets the stage for the discussion which follows. Dr. McCutchan takes issue with the purists who would deny the name of hymn to any song which is not addressed to God, and contends that many other spiritual songs are worthy of the name.

In a very illuminating chapter on pagan sources, he traces the beginning of Christian hymns to the songs of other and older religions. Particularly rewarding is his discussion of the characteristics of the Greek hymns and his somewhat unorthodox evaluation of the merits of German chorales, which, he thinks, will never become popular in this country, and one gathers that the author doesn't mourn a bit over the fact.

The last chapter presents an encouraging outlook for a real Christian unity based on song. He says, "Encouraging is the fact that the newer compilations of hymns for young people know nothing of denominational lines—they are ecumenical in fact. . . . our hymnody may be a leaven which is working quietly, unceasingly, toward the bringing about of an organic union among our churches which may be a greater factor in determining the future course of events in this world than we now dream."—***R. P. Marshall.***

Conservative Study of Paul

PAUL FOR EVERYONE, *by Chester Warren Quimby. The Macmillan Co., 176 pp., $2*

Dr. Marshall

This book cannot be adequately reviewed in a brief compass, but, with some reservation, I strongly recommend it. It is written in clear and simple words, with short sentences. It is fascinating reading, easily understood. Paul stands before us in sharp focus, as the devoted Christian, the heroic missionary, the passionate preacher, the man in Christ.

It should be at least a step toward freeing us from outmoded, though still widely held, critical positions. It states frankly that the account in Acts cannot be implicitly relied upon; that Paul may not have written some supposedly Pauline letters; that we have no assured chronology of Paul's life or letters; that the epistles were collected in an incidental, almost haphazard manner; and that there is confusion and often serious dislocation in their contents.

The doctrinal position of the book is, unfortunately, much more conservative. As one reads its elaborately systematized treatises upon Paul's ideas as to the constitution of the universe and the nature and cure of sin, how one longs for the sanity of the thinking of Jesus! But perhaps Quimby's insistence upon the undoubted fact that Paul's epistles are *letters,* not treatises, will keep us from taking too seriously these treatises which he, perhaps following some ancient commentators, superimposes upon Paul's letters.

But in spite of its defects, the book leaves one with a thrilling sense of the newness and power of Paul's gospel.—***Robert M. Hawkins.***

The Cross Explained in Laymen's Terms

A PLAIN MAN LOOKS AT THE CROSS, *by Leslie D. Weatherhead. Abingdon-Cokesbury Press, 187 pp., $1.50.*

The meaning of the Cross has been sought earnestly by thinking people in every century of the Christian Era. For the message of the Cross, the core of Christianity, has offered to man the surest way to make life meaningful on earth and beyond. It has been the key to the solving of vital problems. And to those fortunate ones of past centuries who found its true message, it became the center of radiant and victorious lives that triumphed over seemingly insurmountable obstacles. It is apparent that men today stand in as great need as they.

It was with this vital need in mind that Dr. Weatherhead, in his masterful style, wrote *A Plain Man Looks at the Cross.* In words that average people can readily understand, he answers revealing questions that you have no doubt asked many times

This book will help us find answers to such questions as the following: How can the death of Christ two thousand years ago do anything about my sins today? How can another person bear my sins, for my sins are my own? How does Jesus "take away the sins of the world"? How could Jesus be punished for my sins by his Father, when he was doing his Father's will? Men say that "Jesus saved the world," but from what? (Men say that the Cross is necessary to forgiveness, but Jesus forgave men before the crucifixion.) How can one explain Christ's shrinking from the Cross?

To answer these questions that plain men are asking, Dr. Weatherhead first looks at the historical facts. He believes that Jesus, in the early part of his ministry, thought that men would accept his message of the Kingdom of God since it came from God and since, if put into effect, it would prove a blessing to all of them. But as the various religious and political parties began to oppose him, and as the crowds began to get the wrong idea about the kind of messiah he was, and even his close followers failed to understand his message, Jesus himself changed. He began to see that men were not accepting his message and gradually he saw that the Cross loomed ahead. He accepted the alternative plan of the Cross.

In looking at what Jesus, himself, said about the Cross, no attempt is made to give a detailed account. Dr. Weatherhead takes a few of Jesus' most significant words and arrives at the following conclusion: "The words of Jesus about his suffering and death reveal that he willingly committed himself to some mighty task, costly to him beyond our imagining, but effecting for all men a deliverance beyond their own power to achieve, and that in doing so he knew himself to be utterly and completely one with God the Father."

The task to which Jesus committed himself was to bring all persons, with all their possibilities harmoniously realized, into unity with God the Father. This mighty task has already been partially achieved, at least in the timeless world, and it is working out its effects in this time-space stage—the earth—to a mighty climax. It is impossible to avoid the conclusion that this climax and the Cross are causally related.

The first thing we must realize, according to the author, in attempting to understand the cost and manner of Christ's redemptive work is that the infinite God became man in spirit as well as in body, while remaining divine, and pledged himself to remain a member of the human race until man's redemption was completed. Though Jesus has given up his earthly body, he is still human. Because he is still human, he can be integrated with every human personality who surrenders to him. But he is also God and has complete union with the Father. Thus being both human and divine, he is able to save men by delivering them from final separation from God. This is his agelong task.

In his chapter on "The Manner of Our Deliverance," Dr. Weatherhead did much to revitalize those two time-worn phrases, "justified by faith" and "saved by his blood." You will have to read his treatment of these to see just what these phrases, put in twentieth century words, mean.

Justification is a process following the instantaneous act of forgiveness—which follows penitence and willingness to forgive others. Jesus opens the gate (forgiveness) and then walks up the path with you toward God the Father. And as you walk you increasingly experience an utter oneness with the friend who sticketh closer than a brother (And it seems here that Dr. Weatherhead has captured and put in plain language the major emphasis of St. Paul, that is, mystical union with Christ.)

But the process of justification requires faith. How do you get faith? The truth of the matter is that everybody has faith—although often it is faith in the wrong things or persons. What is necessary for salvation is to attach what faith you have to Christ.

As for "saved by his blood," from what are we saved? Dr. Weatherhead forcibly admits we are saved from hell. His conception of hell offers much. For him, hell is a state of mind, the inevitable effect of moral causes. It is the anguish of self-discovery as the soul contemplates the horror of sin and separation from God.

And what of the word, "blood"? Poured-out blood is the visible symbol of Christ's love by which we are saved. How natural it is to use "blood" which has come "to symbolize a self-giving not only once on the Cross, but a self-giving which can cease only when the last soul who can still make response makes it and is thereby saved." In place of the word, "blood," you may see "uttermost selfgiving."

His chapter on "How Men Have Interpreted the Cross" is a brief summary of the more important theories of the Atonement.

The above paragraphs are in no sense a summary of the book. They merely call to our attention some of the main points discussed by Dr. Weatherhead. To get the true picture of his interpretation of the meaning of the Cross, one must go to his book.—***David E. Watts.***

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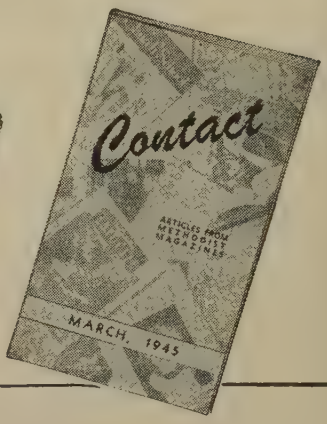

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Wilbur Cross--Versatile Yankee

By JOHN O. GROSS

CONNECTICUT YANKEE, *by Wilbur L. Cross. Yale University Press, 428 pp., $5.*

The autobiography of Wilbur Cross, *Connecticut Yankee,* promises anyone familiar with the work of the versatile teacher, dean, editor, author, and governor of a great commonwealth a most wholesome journey through Connecticut from 1862 to the present. Dr. Cross also takes the reader with him on pleasant trips to England, Hawaii, and California. His visits to England naturally were made in connection with his work as a professor of English at Yale University and the gathering of materials for his several books on English writers. The story of his Yale connection covering more than 60 years in itself makes this book one of unusual interest and of high importance.

While Dr. Cross' entry into public service seems to be an accident, yet he was not without a preparation for the rough and tumble of American politics. He was never an ivory-tower schoolman with only classroom interests. In his brother George's store, among neighbors who were seated upon nailkegs, barrels and counters, he "learned the ways of men and women, too." No program of progressive education could ever be as educative as a country store to a growing boy. From those days, he says, his chief interest was politics. His observation, "Knowledge of human nature is the beginning and end of political education," is basic.

Dr. Cross knew Yale before prayers were put among "the elective studies," and chapel was compulsory. His intimate glimpses of Yale, its great teachers and many distinguished visitors show his understanding of human nature. His never-failing sense of humor and sharp wit pull him as a teacher and administrator through many difficult situations.

A clue to how Dr. Cross from youth even to his eighties kept moving from one peak to another may be found in his fear of ruts. He had watched professors became slaves to routine and from time to time he would "switch over to a track running in a little different direction." He took jobs that sometimes seemed without promise and gave them significance.

Any judgment passed upon the success of a contemporary public official who was elected to office by one of our major political parties would be subject to doubt, if not direct challenge, by partisans. Former President James L. McConaughy, of Wesleyan University, who was elected governor on the successful Republican ticket that ended Gov. Cross' political career in Connecticut seemed to have had reservations about some results of the Cross administration. But, as a reader 1,000 miles away from Connecticut, I felt that Dr. Cross' personal story of his year in Hartford was related in a restrained, straight-forward fashion.

As a Methodist, I regretted that Dr. Cross minimized the influences of that Church upon his early life. Certainly his tolerance of alcoholic liquors and later his attitude toward the repeal of the 18th Amendment while governor showed that the teachings of the Methodist Church on intoxicating liquors did not take. He was named Wilbur for the distinguished president of Wesleyan University, and his great-grandfather, Ephraim Gurley, was converted under the ministry of Jesse Lee. He attended the village's Methodist Church and records interesting incidents associated with the ministry of many of the preachers who served it. He noted that one minister, known for his eloquence was indebted to Dr. Dewitt Talmadge for ideas and texts. Later, as he reflected upon the failure of this preacher to give any credit to Talmadge, he observed with Addison that country parsons could improve their preaching by using sermons of great masters rather than attempting "laborious compositions of their own."

It would be unfair to charge off the influences of the church upon youthful Cross with his own confession that he "developed very little interest in religion except for the light it threw upon secular matters." Under his leadership the National Conference on Uniform Entrance Requirements in English included selections from the Old Testament on the elective reading lists of literary masterpieces. In this connection the late Cardinal Gibbons wrote him, "Apart from its inspirational character, the Bible still remains the one means of culture."

In spite of his recollection that he "had no understanding whatever of the significance of so-called 'religious experience'" the great scenes in religious history, Paul on the Damascus Road, Augustine in the garden, John Wesley at Aldersgate greatly thrilled him. And it may be suspected that Gov. Wilbur L. Cross felt a resurge from the Methodist contacts of his youth, when in one of the serious political crises of his state, at the New England Southern Conference, Bishop Welch earnestly "prayed for him and blessed him."

The Church Through Biographies of Its Saints

CHURCH HISTORY IN THE LIGHT OF THE SAINTS, *by Joseph A. Dunney. Macmillan Company, 465 pp., $2.75.*

This volume presents the history of the Roman Catholic Church by describing the life and work of an outstanding saint in each century. Though all Christians are *called to be saints,* Father Dunney confines his selections to the list of saints who have been canonized by his own church. This is understandable.

Despite the pronounced Roman Catholic bias, there is much to commend in this volume. It is written in an attractive style. It proves the thesis that history can be effectively presented in biographical form. Each saint is discussed with due attention to contemporary factors which influenced his religious experience and his services to the church. Only in rare instances does the author utilize the vast accumulation of mythological stories which make Roman Catholic hagiography unreliable.

Roman Catholic readers of this book will have their faith confirmed. Protestant readers will be disgusted by the gross caricature of the real facts of Reformation history. Students of history will be shocked by the free and easy manner in which the author fills his narrative with supposed facts which have no substantial historical verification.

The volume abounds in so many inexcusable historical errors that the careful reader will wonder whether Father Dunney re-read his manuscript or examined the proof sheets for his book. Gregory VI is hopelessly confused with Gregory VII (p. 218). The death of St. Patrick is dated 492 (pp. 80, 100) and 486 (p. 129), but both dates are probably incorrect. Innocent III died in 1216 (p. 254), but he is also recorded as sanctioning the use of the Inquisition against the Albigensians in the year 1252 (p. 265). The Council of Constance is called the Council of Constantinople (p. 313). Frederick, Elector of Saxony, receives the curious name of Francis (p. 327), but in this section the author is so busily engaged in villifying Luther and canonizing Loyola that he has little regard for historical accuracy. Frederick the Great is called the son of Peter the Great (p. 374).

Roman Catholic readers in America might have been disappointed in this book if it had failed to tell the story of "saints and martyrs in the Americas." This may explain the addition of two chapters which give interesting biographies of Rose of Lima and Isaac Jogues.—***J. Minton Batten.***

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A British Chaplain Defines the Faith...

PRISONERS' QUEST, *by D. H. C. Read. Macmillan Company, 159 pp., $1.50.*

In the spring and summer of 1942, Captain D. H. C. Read, British Chaplain of the Forces, delivered to officer prisoners of war in Germany a series of talks which he called simply "Quest." These talks, which constitute a vibrant comment on the Christian faith, make up the book *Prisoners' Quest.*

The weakest portion of the book is, I believe, the first chapter, "Is God a Myth?" And its weakness results primarily from its academic nature. It is a matter of speculation, of course, but should either the theologian or the agnostic succeed tomorrow in presenting legal proof of the existence or non-existence of God, it is doubtful that any appreciable number would change their opinion. If the agnostic, for example, should prove that there is no God, he would convince only himself, for those who already know better wouldn't believe it. If the theologian, on the other hand, should prove that there is a God, a multitude would retort, "I could have told you so all the time," and the agnostic, of course, would still manage to quibble.

But the author may well be pardoned for his first chapter, since he makes it very clear in later portions of the book that belief in God, however it comes, does not come through logic, or, as he says, through "explicit argumentation."

One of the more significant chapters of the book is the one entitled "The Fact of Christ," for in the dual nature of Christ rests the answer of the Christian faith to the problems of man; that is, to the problems of life and death, of good and evil, of judgment and salvation. Read makes much of this duality of Christ. There is, he says, the "Jesus element," and the "Christ element," and only by a reconciliation of the two will real power come. Before he can interpret the reconciliation, however, he must reject the two opinions of those who do not accept the duality. This he does most convincingly. The first escape from the duality is to accept the solution of the mystic who rejects the "Jesus element," that is to say, he rejects Jesus as an historical individual, as a man. What matters, says the mystic, is the divine element and that, he says, is independent of historical foundation.

The escape of the moralist is in the opposite direction. The "Christ element" is ignored as mythological, and emphasis is placed upon Jesus merely as an historical character. But the moralistic escape, Read says, "ends by losing sight of the very Jesus it set out to exalt." This is true because the ethical precepts of Jesus to which the moralist adheres are best comprehended in the light of Jesus' divine nature, for through that divinity comes the power to attain them; through the Christ element comes the power to attain the goodness exemplified by the Jesus element.

It is only through the dual nature of Christ, the author believes, that the Christian faith becomes really dynamic: "In Him, God comes to man: through Him, man rises to God."

A brief section is devoted to an examination of the New Testament, and it is found to be "a selection of human documents witnessing to the power of God in the man Jesus Christ, crucified and risen from the dead." From this description, the author proceeds to a discussion of the New Testament's answer to the problems of right and wrong. That answer is established through the New Testament's treatment both of the Ideal, or perfect, and the world of men, a world which includes the pseudo-religious man, the businessman, and the military man, to mention only three types. The New Testament deflates the false religion of each of them, holding up at the same time the example of true holiness.

The struggle from mistaken loyalty to real faith is epitomized by Paul. In a chapter entitled "Paul and the Moral Dilemma," the whole question of law-religion as opposed to the true relation of man and God comes to a sharp focus.

Further light is thrown upon this relationship by an examination of "The Christian Doctrine of Man," which lies between the determinist view of total helplessness and the humanist view of unbounded faculty. The Christian doctrine recognizes man's fall, but, through Christ, it also points the way back to God.

The chapter on humanism, however, is most penetrating. Not only is the humanism of the unbeliever challenged, but the Church, too, is found guilty of certain discrepancies: it has sometimes acted as if religion were merely "a programme of social reform."

The final chapters on "Atonement" and "Faith" present the means of man's ultimate freedom: "Man is something good gone wrong; to get right he needs readjustment; this he cannot do himself; the Christian Gospel says that God does it for him."

Captain Read has made a valuable contribution to sane thinking about religion. He has presented the tenets of our faith in terms understandable, yet vigorous; and he has done it without sacrificing his own beliefs to the demands of so-called modernity. His is not a religion of the ivory tower, but one that has full cognizance of the perils of the street.—***Vesta Whitley.***

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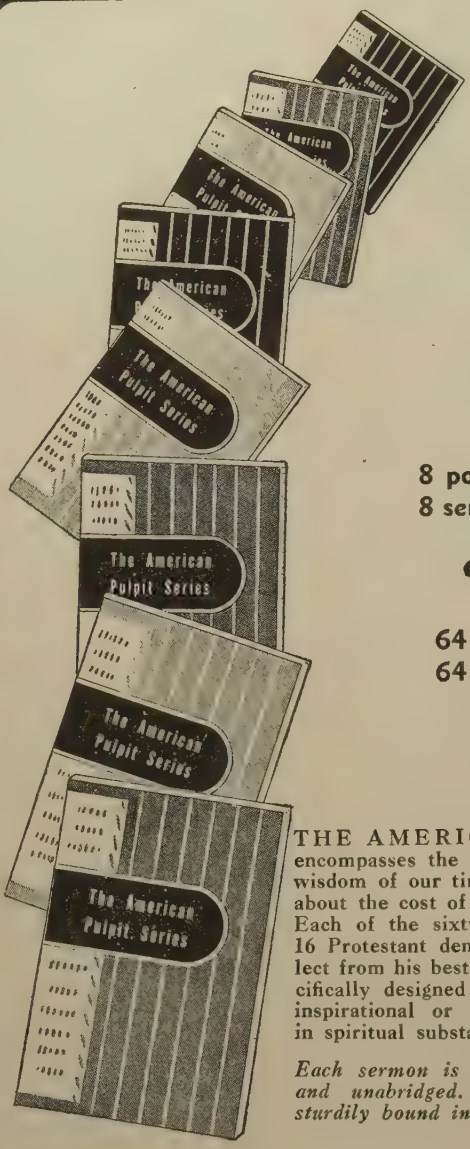

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"God's Ebony Scientist"—A Study of Carver

GEORGE WASHINGTON CARVER, *by Basil Miller. Zondervan Publishing House, 166 pp., $1.50.*

George Washington Carver, by Basil Miller, gives a vivid portrayal of a productive life. Although the book is definitely on the lighter side, it contains an unusually discerning selection of vital human interest material. The presentation of almost insurmountable handicaps which this remarkable man overcame will make every reader ashamed of his own complainings. The contributions which Dr. Carver made to the scientific life of the nation is epitomized in the expression, "He out-Burbanked Burbank."

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An example of the human interest material is the description of the time when he was called to Washington to appear before a Congressional Committee in a hearing on the Smoot-Hawley Tariff Bill. He was plainly dressed—he did not even put on a new necktie for the occasion. He carried a heavy box of materials and he asked a Red Cap the way to the Senate building. The man replied, "Sorry, Pop, I ain't got time to tell you now. I'm looking for a great scientist on this train comin' from Alabama." "Pop" picked up his box and went on his way. He was to have had ten minutes before this committee. So interested were they that he was there an hour and a half. John Nance Garner said, "He has made the most wonderful exhibit ever presented here."

Carver became a world-wide, scientific counselor. In 1931, Stalin, inaugurating his Five Year Plan for Russia, invited Dr. Carver to visit the Soviet Union to give them advice concerning the cotton industry, but he was unable to leave his teaching responsibilities to make the trip.

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A Serious Call to Redeem the Times

EARTH MIGHT BE FAIR, *by Richard S. Emrich. Harper & Brothers, 112 pp., $1.*

Only the brave man dares face himself honestly. Only the brave man will turn the searchlight upon his own dark motives and try to understand the life and death struggle being carried on between Christ and anti-Christ on the battlefield of his own soul. *Earth Might Be Fair* is really a call to brave men—an appeal for men to learn the truth about themselves and about their intended destiny. It is a little book for Lenten reading chosen by the presiding bishop of the Protestant Episcopal Church, but so important are the issues of religion which it discusses, so timely the conclusions of the author, that this volume ought to appeal to members of all communions.

In his little volume, Dr. Emrich has given Christians, and non-Christians too, a penetrating discussion of some ultimate questions that face us all. And he has given his discussion in a style and spirit which will make any person a better person for having seriously read his book.

The author's thesis is this: Man must recognize his dependence upon God; he must cease to make himself the center of the universe; he must cease to worship the "transient, fleeting, broken things of earth"; he must achieve his true greatness and dignity in the right relationship with the God who created him.

In his failure to estimate truly his own worth, man forgets that he was created for a deep and demanding faith. He accepts false religions such as the glittering "cult of material success"—until some quiet evening the Great Leveler convinces him he has lived a lie, because he has believed that the gaining of material possessions is the primary purpose of life.

Earth Might Be Fair is an important little book because it attacks the superficial assumptions by which man has lived in this century—for example, the secular view of man and his destiny. "What a stuffy dwelling is the secular view! It poses as a great mansion, but the paper is hanging from its rooms. Can secularism explain the glory of the hero who throws away the treasures of this world in a flaming death and is proclaimed by all our hearts to be a man? Can it give one word of comfort to those who remain? Can it tell of a power beyond this world that can strengthen the weakness of man? Can it forgive sins and quiet the troubled heart? Can it shed the light of a great meaning about our highest moments or bring forth a 'star of hope' for our dark hours? What poverty! What artificial lights!"

Yet by common consent we affirm this shallow secularity; we affect a "sham serenity" and turn our eyes from the truth. We try to escape our emptiness by filling our days with busyness and pleasure, with inane conversation. Though we may gain all power and material success, we may stand in rags spiritually—lonely, anxious, self-despising, slaves who have forged our own fetters. The self-centeredness of man ends in despair.

How we may break the fetters of this self-centeredness is the real concern of the author. His chapter on conversion is very suggestive. We are capable of having our whole lives transformed, says Dr. Emrich, by an inner decision in which our central loyalty is shifted. To be converted means simply to turn from self to God. "It means that a new center is given to our lives, that we are born again." But being born again is a painful process because it involves a tearing away from "the tyranny of a false loyalty." The new birth gives new freedom, freedom from the bondage of old loyalties. Because we bow our heads to God, we can hold them erect before men. Life begins in full seriousness. We get a new mind on questions of property, race relations, politics, and all the other questions that face us in our social relationships. In Christ's name, and in the fellowship of his Church, we draw our swords as free men, as forgiven men, and begin to fight the evils of racial feeling, national arrogance, false family pride—"all these things that tear our world to pieces."

Our earth might be fair if we would learn to live in it honorably. Our earth might be a garden if we would remember our true relationship to the One who created our world and us. This little book ought to help us to remember.—***Woodrow Geier.***

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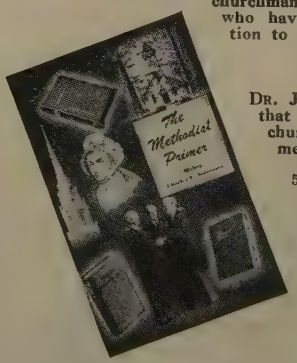

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homiletics

In Unknown Tongues?

"There should be a loving but stinging uppercut in sermons, to shake the listeners loose from their self-satisfied condition, their spiritual lethargy, their half-awakened intellect, their blind and unwarmed hearts," says James W. Kennedy, rector of All Saints Episcopal Church, Richmond, Va.

By

JAMES W. KENNEDY

BRETHREN, I speak to you now about sermons. Recent experiences with sermons and sermonizing from bare bones to inspired utterances have sharpened my wit concerning them; and from these same experiences (much of them concerned with my own homiletical need) I have gained the convictions which follow. I speak from the viewpoint of our common affliction—"sinners" in search of a better way.

Sermons for many laymen (so they tell me about some of my own) are utterances by ministers in unknown tongues, unknown to both speaker and listeners; and, they say, what follows a text seems to fulfill the promise of Paul in I Corinthians 15:51: *Behold, I shew you a mystery.* Of course, Paul was not talking about sermons, and I am not talking about any sermons but those which mystify and do not reveal.

It is very easy to make so called "cracks" about sermons in a flippant way, totally unconstructive, devoid of sincerity; but my aim is to draw attention to a few observations concerning the often clogged channel of the preacher in his pulpit—from which, by the way, no one else can speak when he stands there.

The words I found in I Thessalonians must be the end and aim of our search: *For our preaching of the good news did not come to you as mere words but with power and the holy Spirit and full conviction. . . . For our appeal does not rest on a delusion, nor spring from any impure motive; there is no fraud about it. God has thought us fit to be intrusted with the good news, and so we tell it, making no effort to please men, but to please God, who tests our hearts.*

Whatever words I may say will have as their fundamental purpose and objective to throw to the fore a few essential thoughts on how to make a sermon speak, in the vernacular, the understandable and wonder-working words of God in all their beauty and power, and how to create in those who listen an anticipatory willingness of expectation. "The miracle of preaching" need not be the lost art of a skeptical age.

I

Our first thought is stirred into life by these words of L. W. Grensted from his vivid and masterful book *The Person of Christ.* "We (must) speak of that we know and testify of that we have seen. Only so will there be any hope that men will receive our witness." Each pulpit ascent must be (made) to the (rhythm) of whispered words never to be forgotten—"Speak a good word for the Lord Jesus."

A gold mine of sermon technique that shook the very souls of those who heard is to be found in the Acts of the Apostles. Here we find brief summary sermons—the Christian religion in gist form—with vitality and convincing power. Here we find illustrated that witness Grensted mentions and that remembered word, "Speak a good word for the Lord Jesus."

The significance of Peter's first sermon, for instance, in Acts 2:14-39, lies not in its literary excellence, nor in its tie-up of present with past, nor in its poignant picture of Jesus, but rather in its bold declaration of truth about man's share in the crucifixion of Jesus whom God declared to be both Lord and Christ. By simplicity and honesty Peter convicted the people and won them to an immediate desire to do something about it: *When they heard this, they were stung to the heart.* Peter in turn, without verbiage or stalling, told them explicitly to repent, be baptized, and receive forgiveness of sins and the gift of the Holy Spirit, which they in turn could share with both family and friends.

Would it not have a salutary effect on preachers today if members of the congregation were encouraged to fire questions, to seize such moments of inspiration as they come. Such as a "Why?" here and a "How?" there, and "What have you found from personal experience?" at this point and "Is this your own opinion?" at that point. Sermons should lift people out of their seats and start their desires, and later their footsteps, in the direction of the pastor's study for further, personalized details.

Peter knew from his own personal experience the way he advocated for others. There are no high sounding words nor mystifying phrases, nor any attempt to compromise in this first sermon of Peter's, and while it might not be considered much when analyzed in a homiletics class, the record bears witness to the fact that it changed the lives of three thousand people on the spot. To say that hardly three were touched or understood might well describe the aftermath of thousands of Sunday sermons today. The power of Peter's word was inner and spiritual. Herein is the answer to "How could it happen?"—his heart and mind were in tune with God's will and way.

II

We must not forget, either, that the sermon was *short.* So were all of the sermons recorded in the Acts. It did not take these pioneer preachers long to do the job. As we look at their sermons, we find tucked away in nearly every one of them something specific

about the technique of forgiveness and fellowship with Christ. Note as another example the second sermon of Peter's in Acts 3:12-26, or his sermonette in Acts 4:8-12. There is no mincing of words in either of them. In a few clear sentences, he enunciates the good news. For Peter there was just no other way of salvation.

Take another incident of preaching in Acts 7:2-53. Young Stephen is the preacher. Stephen's sermon is longer and more involved, but it, too, eventually gets down to basic principles. And yet Stephen's greater witness followed the sermon and undoubtedly did more good than the sermon itself: he *practiced* what he preached and people saw it. Strange how quickly we forget the contents of what we preach. Many of us would be hard put to recall on a Sunday night, even in summary fashion, the "masterpiece" of the morning.

At a clerical meeting recently the program committee arranged for a surprise program. There were sixteen clergymen present. The subject was announced: "Each one must give the text, the aim, and the gist of yesterday's sermon."—remember this was only one day after it was preached. Only the three on the committee did an adequate job, and even two of these fell down a bit on the aim part. *All* of the others muddled, and could not give in a sentence or two just what they had tried to do the day before. Pathetic? Yes, but all too true. Had Peter been in the group he could have told exactly what he had said because he always kept to the fundamentals of his own beliefs and experiences. I must always admit when I am pinned down to it that my own sermons suffer frequently from lack of clarity of aim and concreteness of purpose, which I seem never to remedy completely.

III

Another secret of these early sermons in the Acts is that they were preached under the direction of the Holy Spirit. The results prove this. It was a kind of preaching in which self was entirely forgotten. Jesus only was central. They had no inhibitions, therefore, concerning what might happen to them or what people might think of them. Only one thing mattered—for men to repent and accept Christ. Too often our words are controlled by what people might think of us personally or what consequences might follow some word too bold to utter. When such a condition as this exists it is high time for the guilty one to cry, *Get thee behind me, Satan.*

Another of Peter's sermons, preached this time to Cornelius and his household, is a masterpiece on race relations —he proved there are no race problems when Christ comes into one's life. Never forget that the power of this sermon came because Peter, only at long last, was freed from his own race prejudices and openly admitted that *God . . . taught [him] not to call anyone vulgar or unclean,"* and that *God shows no partiality.*

Paul's sermons, which come to the fore in the last half of Acts, are similar in outline and content to Peter's, but there is the addition of several great new themes, such as the one in his sermon at Pisidian Antioch, the famous justification by faith theme. However, Jesus and his death and resurrection and freedom from sin occupy the central emphases.

Paul's only departure from his usual method was at Athens where he failed to win the intellectuals by stooping to their level and being something he was not. He was not his real self at Athens. There was no ring of conviction and urgency to his message, and the philosophers were left cold. But even though Paul ducked the issue of personal repentance he did win a few believers.

We preachers cling to this cherished fragment and feel that even though a sermon has been a tragic failure, someone will have got something from it. This is poor consolation, however, for that desire-to-disappear-through-the-pulpit-floor feeling, which comes to us all at times. My own worst experience came when my sermon, of the Mars Hill type, caused my own wife to leave the back door of the church because she could not bear to face the congregation. But nothing is so futile as regret, and, therefore, I used this incident for growing a bit more. Preaching for me has never quite sunk to such a low level since.

There is not space here for a detailed analysis of all the sermons in Acts. My point is that therein are models of perfection on the contents and results of sermons, which we must not overlook if we would possess the same reality in our own preaching. And "reality" is a word we all need to remember. We find this quality uppermost in these great sermons of the early church. Indeed we find both sincerity and reality.

In my pre-conversion days in the ministry, I preached largely from books and the experience of others and wondered why my psychology and social service approach did not affect more people. Later I realized there was no reality and sincerity in what I said. Beauty perhaps, and literary excellence, possibly, but no reality that warmed men's hearts into spiritual growing. I, the preacher, was left blind to my own shortcomings, inconsistencies, and needs. I discovered that enthusiasm (of which there was an abundance) is no adequate substitute for truth and careful preparation; and that a thousand fine words of what John Doe thinks can never be quite so effective as two words from me that ring true. From these sermons in Acts we can formulate a maxim: Sermons should stab the soul awake and not just tickle the mind without disturbing its complacent inertness.

IV

Why do we preach? What is the aim, the intent of our preaching? This depends largely upon the preacher and his latent or developed ability. I think immediately of four contrasting types of preachers. The first is the excellent preacher with a wide reputation who labors for perfection. His style is beautiful, his illustrations apt and to the point, and his congregation sings his praises far and wide. But no one seems

to be made any different by his sermons; there are very few if any conversions.

The second is the poor, unimaginative, uncreative preacher who throws together a few ideas from books or magazines or sermons recently read, and who barely manages to "get through" another Sunday. Nothing happens to those who listen to him because his words and thoughts are not his own and do not persuade or convince no matter how good they may have been in their original context.

The third preaches sermons that glow with simple virtue and loveliness. They are poetical and they lift men up, but people wonder afterward what tangible, applicable truth he uttered. Such sermons are soon spent and the people who have heard feel "cheated."

Then there is the fourth type, the vigorous, convicting man of God, who speaks the truth in honesty and love, who makes Jesus real and never fails to speak that good word for Him, who makes God's way alluring and possible for all who hear. Men leave his services strangely changed and are no longer content to remain on any level but their highest. He never scolds nor makes facetious remarks, but encourages, inspires, opens doors. He is a disciple of this reality we have mentioned, and passes along what he has found for himself.

Our people usually know what is right and what is wrong. We who preach, therefore, must encourage them in the one and show them how to do it, that is, how to develop their goodness and righteousness; and we must discourage the other, that is, make the consequences of evil quite clear to them. It is a marvelous feeling to know God has used your voice; and no one needs to tell us when God has used us. Then it is that the angels sing and we are wondrously happy. But too often all we can say after our preachment is that the gargoyles leered today.

V

At the root of much sermonic difficulty is "absenteeism." That is, words and thoughts are left out, making blank spaces in meaning which no one can fill in. You have seen pictures in which one or more blanks indicate absent workmen and idle machines. The same effect is produced when a word used by the preacher is totally unfamiliar, such as "ablepsia," which means blindness, but no one but the user will ever know it unless the meaning is made clear then and there. Some peculiar super-ego complex makes some of us go out of our way to find and use big complicated words without stopping to make them clear to our listeners. Even though this may engender feelings of "greatness" in the one who utters them, confusion follows for those who listen.

Another root difficulty is when ideas are bunched so succinctly that another one comes along before the one before has had time to soak in. As a result no idea remains, and the total effect is too often a blur of vagueness—very much like trying to chew a cobweb. One of the most fascinating of studies is etymology, the running of words back to their root or original meanings. When we break them down into their component parts they fall to pieces and are quite easily assimilated, digested and remembered. This should be almost a passion of all preachers of the Word.

Wives can be a great help in keeping the preacher-husband pinned down to concreteness and simplicity, and held up to vision and inspiration. Poor souls, these wives of preachers! Their job is thankless and dreary, and many tenderized, sensitive-minded preachers cannot take their invaluable criticism. I know one clergyman who resents the truth about his sermons from his family. He gets mad and declares they have no right to criticize because they have never written and preached a sermon. Not much consolation in this for a hungry, unfed congregation.

VI

The value of sermons boils down to what we who preach have to say and the way we say it; and what we who listen come to get and the way we come to get it. It is a shame that at certain times each year the situation could not be reversed in every congregation, that is, the preacher listen and one or more of the listeners preach. It would make both of them more charitable and humble and better able to discern the word of God rightly spoken. One preacher has done something similar to this. On one Sunday he published the subject, text, and outline of the following Sunday's sermon and urged the people to write their own sermon. They were supposed to bring their completed sermon with them and compare notes with the preacher's treatment of the subject.

Never before have there been so many real opportunities and needs to be seized and met through sermons. Biblical material is rich and varied and can be lifted section by section and re-uttered as a message for this time of stress and turmoil. Those who yearn to prophesy—and the need is great for those whom God allows to stand on tip-toe and see just a little farther than the rest of us—must prophesy, and their message will be almost identical with that of Jeremiah, Amos, Hosea, and many of the other prophets. All of the gloom of these prophets can be carried over into these war years—such long and sad years—with the emphasis placed upon destruction and evil as the consequences of disobedience, and the hope of it all placed upon the possible reconstruction of the world on a different basis.

Ezra and Nehemiah strike the right note for us on this theme of rebuilding. Who but the preacher has the best opportunity to guide the thinking and the planning, to arouse the not-to-be-denied desire for a new and better country? His voice can be the powerhouse of the new age, and soon there will be greater need than ever to keep the postwar dream from fading into the theme song even now in the composing: "America, the magic *island*."

But even greater and more urgent is the theme of God's will for us now in these fiery days of war. We need to wrestle with every question and doubt, and to present the truth and interpret it so that light will shine in the dark-

ness and so that our people will believe John's words as true: "The light is still shining in the darkness for the darkness has never put it out." People are confused and insecure. They want definite answers and a concrete presentation of hope. We must deal specifically and practically with the problem of hate and with the oft-heard cry, "Why doesn't God stop the war?" We must make it as clear as we can why the innocent must suffer, so long as men make wrong choices, and why evil seems to be dominant over good, and why we can pray effectively only in harmony with God's laws, and how we can reconcile a "Good God" of love with the brutal bloody business of war, and how it is that many Christian leaders are backing the war effort as the only present means of bringing an eventual good.

Yes, the canvas is large and the problems innumerable. We must be about the serious and inescapable business of throwing new light on the old truth and to show how it is still possible to hope on and believe on and finally to win some semblance of God's kingdom on earth. This is what we must preach.

And the way we preach it is of the utmost importance. We must speak with the authority of our convictions and must make it clear that this is where we stand. We cannot pussy-foot with generalities and do the job. We must give evidence of a secure and abiding faith that knows no fear, of a real love that knows no hate, and of a patience that gives endlessly to those who take overlong to understand and to accept God's way. The tongue is a powerful instrument and can calm or disturb, inspire or depress, encourage or leave cold. When our own faith is carefully wrought out on the anvil of private prayer, and when our dependence for words and thoughts is totally upon God, our congregations will be blessed indeed, and our churches will send forth the challenge that will win men to a hearing of the message of Jesus Christ.

VII

But preachers waste words and beat the air unless their words find lodgment and response. Therefore we turn to the listeners. Since the essence of worship is response to God, the essence of sermons is the response of the listener. About 60 per cent of each group of listeners speaks a different language from the preacher. They hear but do not understand. Therefore they leave unheeding. About 30 per cent hear and understand and appreciate and declare "that was a wonderful sermon," but they never get around to demonstrating its possibilities. The remaining 10 per cent leave the House of God all bright and beautiful within for they have been touched and changed, and these will carry the message into the thoughts and acts of the week. I remember a humorous blurb on listening to sermons. The writer declared there were three kinds of listeners: The first one heard and told the preacher how fine it was. The second one heard and told others how truly great it was. The third told no one but went and lived the implications of the sermon he had heard.

Only those who are hungry really seek for food. Jesus rightly said *Blessed are those who are aware of their spiritual poverty and hunger, for they will grow rich and be fed.* So long as a person is satisfied with little, he will not seek for much. That is why it is sinful to preach sermons that do not disturb and arouse. There should be a loving but stinging uppercut in sermons, to shake the listeners loose from their self-satisfied condition, their spiritual lethargy, their half awakened intellect, their blind and unwarmed hearts. Only so will convictions become real and the lives of people be fundamentally changed.

Preaching is no cure-all. It is no escape from personal contact and individual dealing. It is no ivory tower from which everything is broadcast without contact of person. Human needs must be grappled with individually. It is not quite so simple as writing a sermon. Preaching sermons is like lining up a lot of milk bottles and trying to fill them by flinging out handfuls of milk. Sermons, as a rule, have not done their work until the carpet on the pastor's study floor is worn smooth by many feet, and his hours for appointment are crowded daily.

* * *

Pastor Kennedy suggests the following books as significant ones for the minister's readings in the field of homiletics. These are books he has found helpful:

Apostolic Preaching and Its Development, by C. H. Dodd. Willett, Clark Company, 1937, 167 pp., $1.50.

The Doctrine of the Word of God, by Karl Barth. Charles Scribner's Sons, 1936, 591 pp., $7.50.

So Long as We Love, by Peter Goulding. W. A. Wilde Company, 1943, 244 pp., $2.

For We Have This Treasure, by Paul Scherer. Harper & Brothers, 1944, 212 pp., $2.

On the Line of Discovery

By G. RAY JORDAN

He may not have been too far wrong who said that there are "sermons in stones," for sermons can be discovered in unexpected places, believes G. Ray Jordan, pastor of First Methodist Church, Charlotte, N. C. Their discovery, however, results only from the minister's keeping himself constantly alert and sensitive to inspiration.

SOME years ago, in giving his explanation for the abounding vigor and freshness of William Gladstone, John Morley used these thrilling words: "He kept himself on the line of discovery." Surely here is at least one of the secrets of the magnificent service of this great statesman. Here, too, as some of us see it, is a major explanation for preaching that is truly effective. Indeed, some of us think that, above all other professional men, the minister must constantly keep himself "on the line of discovery."

Sermons *are* discovered. They are also born. They are made. They are flashed upon the mind. They come as the result of moments of inspiration. All these descriptions are in order, yet no one of these verbs, or phrases, is in itself adequate for describing effective and helpful sermons. Whatever descriptive language is used, however, the phrase, "line of discovery" is always in order.

I have discovered the "germs" or suggestions of sermons in my devotional reading, in moments of meditation, in those hours given to the study of books, in watching lovely scenery, in traveling on highways, in being transported over rails and sea, in listening to inspiring speakers, and in numerous other ways of which these are only suggestions. There is one lesson I have learned from all these experiences. It is that mental alertness and spiritual eagerness are imperative if I am going to catch the truth or feel the "lift" which comes in any of these circumstances. I have come to believe there is no place and no time which cannot speak to the individual who is "homiletically hungry"!

This does not mean that I have consciously looked for sermons. I have found them most quickly when I have not been looking for them. To be perfectly candid, the ideas for sermons now come to me much more rapidly than time permits me to write them. Unfortunately, too, many sermons have been lost because I did not take time to jot down a few notes when the ideas were first flashed upon my mind.

More than fifteen years ago, after listening one day to Professor Halford Luccock, a great preacher said to some of us: "That man has eyes!" So he does! He has been blessed with a discerning vision which most of us cannot claim. But he has also taken time to cultivate the capacity to see, while some of us have refused to use the eyes which we have.

Eyes and ears are tremendously important for every preacher, but spiritual vision is most of all important. There have been those that were blind who could see better than most of us who have two good eyes. There have been those that were deaf who could hear better than those who had perfect physical hearing. For preachers at least, eyes and ears have most of all to do with mind and heart. Attitudes which include alertness and eagerness are of the greatest significance.

I have got sermons from almost every imaginable place. The Bible, of course, is the finest source of all. It is like a deep well that is never dry! But I do not read even the Bible for homiletical purposes. I am not anticipating the writing of a sermon when I ponder its passages. I am thinking primarily of what it has to say to me. Yet again and again there leaps some great truth which grips the mind, excites the imagination, and warms the heart. It speaks so forcefully that one must listen. There are verses which "hit me between the eyes." There are passages which speak directly and intimately. At the same time these truths insist that they must speak to others, too. Here is some text which clamors for attention. Yet, it is not primarily a text. It is rather a truth which has spoken to me personally.

People also give me sermons, usually when they are least aware of it. After all, people are the purpose of preaching. They ought to concern us! When we are really interested in them, they keep us from "preaching to the moon." Again and again I am troubled by the sorrows and tragic experiences of so many who are all around me. Seeing them in their homes only more vividly reminds me of the needs of their lives, the deep desires of their hearts, most of which have never been verbally expressed outside an hour of confidence. There they are in the congregation. Reverently and understandingly I am seeking to speak *to* them and *for* them.

I look at people as I ride in those sections of the city where they are without the comforts of home or the adequate material resources of life. Later their shacks and shanties keep coming before the mind. Thus, for me, preaching on great social issues can never be an objective matter. I am pleading for people, individuals upon whose faces I have looked, into whose homes I have gone. I am trying to help persons who have not whined and complained, but who have suffered needlessly.

On the Line of Discovery

I imagine how I would feel if I had to live in shacks, falsely called homes, where so many individuals still reside, doing the best they can. At least to some degree, I begin to realize how the temptations they face might sweep me off of my feet! I become more and more sympathetic with these long-suffering people.

There was an unforgettable evening when I "looked in" a poor home in Nazareth which in many ways must have been like those Jesus visited in his boyhood. The picture etched itself upon my mind. It has helped me understand how Jesus saw persons, and why he was so eager to forgive their moral failures. I can better understand why he condemned spiritual sins far more than he did physical lapses.

Then I think of so many church people who are constantly seeking to identify themselves with the highest social strata, deliberately ignoring God's suffering children in their own community. I see many such people giving small amounts to missions, and even less in service and personal care, forgetting to portray the spirit of Christian evangelism in their own cities and share their Christianity with those who are about them. How guilty am I, I ask myself, of the same, or similar, sins?

Yes, people constantly speak to me even when they neither know me nor apparently pay me any attention. They say a thousand things—and through me they speak to my congregations.

Sometimes I wonder whether I have ever been able to identify myself with my fellows. Yet I am sure that no one can really preach in the spirit of Christ unless he identifies himself with humanity—unless he feels himself a part of suffering mankind. I know that I must see them as members of God's family and, therefore, members of "my family."

Again, sometimes I look at certain people and wonder how in the world God can love them. Then it dawns on me that he has loved me in spite of my mistakes, foibles, and sins. I am startled and almost frightened, though I am also thrilled, with the thought that God can and does love me. Then I pray that something of that same divine love may speak through me both *to* and *for* the loveless and the unloving.

It is by keeping myself on the "line of discovery" that illustrations keep flooding the mind. I am sure that I have at the present moment more than I will get the chance to use in many years. Yet new ones keep demanding attention. Who does not want it to be that way? The fresher they are, the better. The more human they are, the more effective their appeal. It is by keeping myself on the "line of discovery," by looking and listening, by reading and thinking, by trying to see things as others see them and feel as they feel that these illustrations become so pertinent.

Here is a concrete suggestion of one way I discover illustrations. Sometime ago as I rode along a modern highway in an automobile, I saw a farmer in a field guiding a plow which was being pulled by an ox. Automobiles and oxen within a few feet of each other! That was vivid enough. Yet, I have seen churchmen who use every modern means of transportation and every modern technique for their business and even pay enormously for new ideas that will help them more efficiently run their business, yet who, at the same time, insist that the affairs of the church of which they are members be conducted in the same way in which they were in former days when oxen were normally used for cultivating fields.

So I have watched modern "streamliners" whiz by churches that were as outmoded as the De Witt Clinton. The officials of those churches clamored for reservations on the streamliners. If priorities were not so troublesome, they would choose to fly! Yet, they never think of streamlining any program or modernizing any financial method of the church. Manifestly they never plan for the definite purpose of winning the young generation for the kingdom—a generation that will give heed only where the old, old gospel is presented in a fresh and appealing way.

These same illustrations suggest the type of humor which I think is most effective in sermons. It is the kind that one hears, or sees, as he keeps himself on the line of discovery. I am sure that the humor which is most effective in the pulpit is that which makes people smile — sometime actually laugh — at themselves even when they do not realize they are doing so. It finally dawns upon at least a few "hearers" that their spiritual immaturity is silly and senseless. I must keep myself on the line of discovery if I see and hear—then later use—this kind of humor!

As brief as is this presentation, one must say something about how the message comes to take its final form. After a text has "spoken" and an outline has presented itself so clearly that even I who will preach the sermon can remember it, I gather material from typed cards, books in which I remember relevant passages, poems, and illustrations that have been recorded. From all sorts of places I gather material. There is always much more than I need. By keeping myself on the line of discovery I remember facts and incidents which have occurred. I recall passages of scripture that illustrate and substantiate the biblical truth with which I am to deal. When I am ready to write I have far more material than I can use. I select that which is most relevant. Then each sermon is written at least three times, often four times. Some material has to be deleted. Much of it has to be rearranged. By rewriting it, I have opportunity to make corrections.

All the time I am keeping myself on the line of discovery. I am finding weak places (not all of them, I regret to say!) and attempting to make them stronger. I am trying to discover the points that will make the most effective appeal because I am eager to have them in the order which will be just as logical as possible. By reading over the manuscript eight, ten, twelve times, I have a chance to make many corrections.

All the time I am seeking to discover how best to present the message. I can even shift paragraphs when I preach the sermon. Since I deliver it without any notes, this is easier to do! Nearly always there is something I delete. Occasionally there is something new to be added, though for me this adjustment must be made with more rigid care than any other kind.

Since I am always hoping for a verdict, I am constantly trying, while I preach, to be mentally alert and spiritually sensitive. Above everything else, I am intensely eager for the guidance of the Holy Spirit.

Let me say again that sermons are born, sermons grow, sermons take years for materializing. They do not grow over night and they can not be built over night. Yet there is at least one sense of the word in which we can say that sermons are made. Thinking of this fact, I have long been both impressed and inspired by what Longfellow says in his poem, "The Building of the Ship." I feel that the sermon is praying:

Build me straight, O . . . master,
Staunch and strong, a goodly vessel,
That shall laugh at all disaster,
And with wave and whirlwind wrestle!

Bishop G. Bromley Oxnam

"He has long been one of Methodism's most articulate sons," said *Newsweek,* in commenting on Bishop Oxnam's appointment to the New York area. His recent elevation to the Presidency of the Federal Council of Churches further confirmed his reputation as a leading social philosopher among churchmen. Toward a concept of the Church in action these latest Oxnam books furnish a comprehensive statement of the social gospel by one of its foremost exponents.

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There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified
Who died to save us all.

¶ Who can convince us that the distant green hill and the wounds of a Galilean were not for us? The shadows of the green hill reach across the centuries, and the wounds of Jesus become strangely connected with all our sins and aspirations, all our obligations and decisions. We know He died for us. ¶ We know that through Him our broken lives are mended, our wounded spirits are healed. Said Cardinal Newman: "The rays of His glory were scattered through the world. . . . The world was like some fair mirror, broken in pieces, and giving back no uniform image of its Maker. But He came to combine what was dissipated, to recast what was shattered in Himself." ¶ In these days we are reviewing again the drama of that Last Supper, Gethsemane, Golgotha, and Joseph's abandoned tomb. As we behold His glory, we also see our world dissipated and shattered, as though fire and storm had laid waste a verdant garden and left its original symmetry to be obscured by weeds. Only His grace and truth can restore what was lost. ¶ As we review the drama of His life and death and resurrection, let us find courage in the certainty of our message: All things are made new in Him. Representing Him who loved and suffered and died, we can have our own lives renewed as we undertake the most important task to which men have ever devoted their lives: proclaiming Him who came to save us all.

—Editorial, *The Pastor,* April, 1944.